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REVIEWS OF NEW BOOKS.

EDUCATION.

1. *Report on Education in Europe, to the Trustees of the Gerard College for Orphans.* By A. Dallas Bache, LL.D. President of the College. 8vo. pp. 666. Philadelphia, 1839.
2. *The Common School Journal, for the Year 1839.* Edited by Horace Mann, Secretary of the Massachusetts' Board of Education. Vol. I. 8vo. pp. 396. Boston: Marsh, Capen, Lyon, and Webb.
3. *Abstract of the same School for 1838-9.* 8vo. pp. 341.—*Third Annual Report of the Board,* &c. Pp. 57.
4. *A System for the Education of the Young, applied to all Families, &c. &c.* By S. Wilderspin. Pp. 487. London, 1840. Hodson.
5. *A Practical Inquiry into the Philosophy of Education.* By James Gall, Inventor of the Triangular Alphabet for the Blind, &c. &c. Pp. 348. 1840. Edinburgh, Gall and Son; London, Houlston and Stoneman; Glasgow, Gallie; Belfast, M'Comb.
6. *The Obligations of Literature to the Mothers of England.* By Caroline A. Halsted, author of "The Life of Margaret Beaufort," &c. Pp. 178. London, 1840. Smith and Co.
7. *Central Society of Education: Third Publication.* Pp. 438. London, 1840. Taylor and Walton.
8. *A few Notes on the Public Schools and Universities of Holland and Germany; taken during a Tour in the Summer of 1839.* By H. W. Barron, M.P. Pp. 99. London, 1840. Ridgway.
9. *Substance of Lord J. Russell's Speech in the House of Commons, June 20, 1839, on the Government Plan for Promoting National Education.* Pp. 22. London, Ridgway.
10. *Substance of the Marquess of Lansdowne's Speech in the House of Lords, July 5.* Same subject. Pp. 39. London, Ridgway.
11. *A Letter to the Marquess of Lansdowne on the Government Plan of National Education.* By the Rev. J. Jacob, LL.D. Pp. 18. London, 1840. Ridgway.
12. *Recent Measures for the Promotion of Education in England.* Pp. 92. London, 1840. Ridgway.
13. *Preface to the Tenth Edition of ditto.* Pp. 13.
14. *The Mission of the Educator; an Appeal for the Education of all Classes in England.* By a Friend to Justice. Pp. 64. London, 1840. Hodgson.
15. *A Treatise on the Physiological and Moral Management of Infancy.* By Andrew Combe, M.D. Pp. 375. 1840. Edinburgh, MacLachlan; Stewart and Co.: London, Simpkin and Co.

The mass of publications which we have above enumerated, and which do not exhaust the multitude that have demanded our attention (though many we have noticed from time to time), shew how strong a hold the subject of education has taken of the public mind, not only in England, but throughout the civilised world. That we have not entered upon it elaborately and at length, arises from several causes. In the first place, we think a journal so various and so limited as ours, insufficient

for a discussion which hundreds of volumes have in vain endeavoured to determine, and on which opinions differ, as it seems to us, more violently than when the argument began. In the second place, the question in Great Britain has, unfortunately, been made a political question; and it is the last of our purposes to interfere in party contentions and fights. In the third place, the statistics of education, like all other statistics, consist either of disjointed data, or are so exceedingly voluminous, that their application to elucidate the great problems involved is impossible,—in the former case, with any practical certainty whatever, and in the latter, with any useful results which individual industry and periodical literature could exhibit. The partial and the conflicting, the imperfect and the accumulated, alike prevent us from arriving at satisfactory conclusions.

It is not, therefore, that we do not acknowledge the paramount interest of this inquiry; but that we feel our inadequacy to do it justice. We might easily flaunt a one-sided paper, or lend ourselves to a sectarian object, be it high church or dissenting, religious or latitudinarian, as circumstances or inclination prompted; but we could not offer a comprehensive and philosophical view of that which so deeply affects the best human prospects and everlasting happiness of mankind. And this is our apology for classing together nearly a score of publications of contradictory kinds, but containing very considerable funds of information. The American works, 1, 2, and 3, supply much that refers both to the old world and the new. *The Report on Education in Europe* (No. 1), by Dr. Bache, is full of valuable matter. He inspected the principal eleemosynary institutions of Great Britain for the education of destitute children; Heriot's, Watson's, and Cauvin's, at Edinburgh; the Liverpool and London Blue Coat Schools, &c.; and followed similar course in Germany and Holland. His second part is directed to a like investigation of institutions for general education in Scotland, England, France, Holland, Prussia, Saxony, and Bavaria; he then examines schools of the elementary class, intended to prepare for some particular occupation in life, such as schools of agriculture, industry, &c. &c.; primary and normal schools, and secondary schools throughout Europe; and also the superior schools, for arts, manufactures, commerce, mines, &c.:—these are all reported upon with a clearness and judgment which render this volume a very valuable one for all who seek for the grounds which experience supplies in the management of such seminaries during long periods of time. The Boston publications shew the minutiae, course of instruction, and progress in that intellectual town and the State of Massachusetts.

Of Mr. Wilderspin's system we have spoken in a preceding *Literary Gazette*. As the instructor of many thousands of children, his rational theories and practice are well worthy of serious consideration.

Mr. Gall's *Philosophy* contains many very acute remarks on the developement of the intellect, and thence upon the best mode of treating and assisting it.

Miss Halsted's *Essay* obtained the honorary premium awarded by the Graham commemoration this year; and, from its grace and research, we should imagine well deserved the distinction. In shewing how much our literature is indebted to the mothers of England, she, by analogy, proves how greatly the first instruction and habits of youth must depend on the same influence for being what they ought, or what they ought not to be. This volume must be particularly agreeable to the female sex, to whose virtues and attainments it is dedicated.

The third publication of the Central Society of Education, like the two which preceded it, contains very valuable papers, contributed by Messrs. C. Baker, B. F. Dupper, F. Llardet, W. S. O'Brien, M.P., G. Long, W. Smith, Rev. S. Wood, G. R. Porter, and T. Wyse, M.P.; which embrace several topics of much interest in connexion with the education of the people. Mr. Barron's notes furnish intelligence similar to a portion of Dr. Bache's, though not so much in detail; and the pamphlets we have specified treat *pro et con* of the plan supported by Government for commencing a system of national education. All our readers are aware that much difference of opinion exists on this question; and especially on that part of it which provides, or fails to provide, for a foundation of religious instruction.

The last work is Dr. Combe's; but, except its last chapter, it does not come within the head of education, being occupied with admirable advice on the management of infants, from their birth to the earliest developments of the senses and rudiments of mind. The quantity of information contained in this volume is very great; and its medical and moral appliance to promote the welfare of children, displays at once the sagacity of the observer and the skill of the physician. It is, indeed, a book for parents. As the beginning of all right education, whilst the babe is yet under two years of age, we are forcibly struck by the following reflections:—

"Let us not deceive ourselves, but ever bear in mind, that what we desire our children to become, we must endeavour to be before them. If we wish them to grow up kind, gentle, affectionate, upright, and true, we must habitually exhibit the same qualities as regulating principles in our conduct, because these qualities act as so many stimuli to the respective faculties in the child. If we cannot restrain our own passions, but at one time overwhelm the young with kindness, and at another surprise and confound them by our caprice or deceit, we may with as much reason expect to gather grapes from thistles, or figs from thorns, as to develope moral purity and simplicity of character in them. It is vain to argue that, because the infant intellect is feeble, it cannot detect the inconsistency which we practise. The feelings and reasoning faculties being perfectly distinct from each other, may, and sometimes do, act independently, and the feelings at once condemn, although the judgment may be unable to assign a reason for doing so. Here is another of the many admirable proofs which we meet with in the animal economy of the harmony and beauty

which pervade all the works of God, and which render it impossible to pursue a right course without also doing collateral good, or to pursue a wrong course without producing collateral evil. If the mother, for example, controls her own temper for the sake of her child, and endeavours systematically to seek the guidance of her higher and purer feelings in her general conduct, the good which results is not limited to the consequent improvement of the child. She herself becomes healthier and happier, and every day adds to the pleasure of success. If the mother, on the other hand, gives way to fits of passion, selfishness, caprice, and injustice, the evil is by no means limited to the suffering which she brings upon herself. Her child also suffers both in disposition and in happiness; and while the mother secures, in the one case, the love and regard of all who come into communication with her, she rouses, on the other, only their fear or dislike. The remarkable influence of the mother in modifying the dispositions and forming the character of the child, has long been observed; but it has attracted attention chiefly in the instances of intellectual superiority. We have already seen that men of genius are generally descended from, and brought up by, mothers distinguished for high mental endowments. In these cases, the original organisation and mental constitution inherited from the parent are no doubt chiefly influential in the production of the genius. But many facts concur to shew that the fostering care of the mother in promoting the development of the understanding also contributes powerfully to the future excellence of the child; and there is reason to believe that the predominance of the mother's influence upon the constitution of the offspring, in such cases, is partly to be ascribed to the care of the child devolving much more exclusively upon her than upon the father, during this the earliest and most impressionable period of its existence."

And more generally with reference, not only to infancy but to more advanced age, we cordially agree with the following remarks:—

"Precisely the same rule applies to the propensities, and moral and intellectual faculties. Each and all of them are implanted in us by the Creator, with a definite constitution and definite functions, and we can no more add a new feeling or a new power, by education or other means, than we can cause apples to grow on one branch of a fig-tree and plums on another. Man will never stand in a right position towards God or towards his fellow-creatures, till he regards himself and the world around him as placed from the beginning in a definite relation to each other, and governed by laws emanating from a Wisdom and Benevolence which it is impossible for him fully to scan, but which it is for him humbly to study, and gratefully to venerate, admire, and obey. If he do this, and seek, in the simple spirit of faith and truth, to fulfil the plan marked out in legible characters by the finger of Providence in the laws of the animal economy, he will assuredly reap comfort and improvement from his endeavours. But if he presumptuously step beyond his limits, and attempt to fashion man by laws and fancies of his own, he will not less assuredly and deservedly reap pain and trouble for his reward."

This is the truth; and, without under-rating the influence of education, we are disposed to doubt the almost supernatural powers which most of the writers upon the subject attribute to it.

No doubt there is much in the adage that, as the twig is bent the tree is inclined; but

there is an original nature which all the training on earth cannot alter,—it can only modify. Education cannot make the Ethiop white, nor eradicate the inherent disposition of individual creation. To check the evil and to cherish the good propensities, even to a small extent, is not the less to be desired; but we would fain guard the enthusiasts about education against expecting too much.

There is another light also in which we would wish this mighty subject to be considered, namely, that education, while it enlarges the sphere of usefulness, virtue, and enjoyment, also, by the same processes, enlarges the sphere of mischief, vice, guilt, and misery. Misdirection, then, is very fatal; and earnest should be the endeavour that we do not make the name education only another expression for a modification of ignorance. Slight mistakes here are calculated to produce terrible consequences.

But we are being tempted into the course which we set out by stating our reasons for avoiding, and we will leave disquisition to conclude with only one remark. There is an element of education which we have never seen, nor read of in all these multitude of writings, brought forward with the prominence that belongs to it: in many of them, indeed, it is altogether unnoticed. We allude to the force of example and its result, imitation. To us it appears that this single principle is worth all the other dogmas and prescriptions put together; and that from the cradle upwards there is nothing which leads to such important effects in the conduct of human beings as their Imitation of the Examples by which they are surrounded!

The Dream, and other Poems. By the Hon. Mrs. Norton. 8vo. pp. 301. London, 1840.

Colburn.

THE RANKS of our female poets have been sadly thinned; and while we lament the bereavement of our Hemanses and Landons, it is at least a literary consolation to see One still remaining, whose talent, though not equal to theirs, is yet sufficient to delight the reader of taste and feeling, and confirm her name in the eminence on which her earliest effusions placed it. That she should have endured sorrows, which impart a tone of suffering and complaint to her compositions, we sincerely regret; and we only notice the circumstance because it is impossible to dissociate much of this volume from her personal story and consequent distress of mind. It is not for us, however, to dwell on these matters,—we respect the griefs of Genius wherever we discover them; and how much more must we do so when we find them planted as with a dagger in the breast of beauty, and the sex least formed to endure either wrong or hardship?

The dedication to the Duchess of Sutherland is so descriptive of the subject to which we have thus reservedly alluded, that we will venture to extract a few of its stanzas:—

"And unto Thee—the beautiful and pure—
Whose lot is cast amid that busy world
Where only sluggish Dulness dwells secure,
And Fancy's generous wing is faintly fur'd;
To thee—whose friendship kept its equal truth
Through the most dreary hour of my embitter'd youth—
I dedicate the lay. Ah! never hard,
In days when Poverty was twin with song;
Nor wandering harper, lonely and ill-star'd,
Cheer'd by some castle's chief, and harbour'd long;
Not Scott's 'Last Minstrel,' in his trembling lays,
Woke with a warmer heart the earnest need of praise!

For easy are the alms the rich man spares

To sons of Genius, by misfortune bent,
But thou gav'st me, what woman seldom dares,
Belief—in spite of many a cold dissent—

When, slandered and maligned, I stood apart,
From those whose bounded power hath wrung, not
crushed, my heart.

Then, then, when cowards lied away my name,
And scoff'd to see me feebly stem the tide;
When some were kind on whom I had no claim,
And some forsook on whom my love relied,
And some, who might have battled for my sake,
Stood off in doubt to see what turn 'the world' would
take—

Thou gavest me that the poor do give the poor,
Kind words, and holy wishes, and true tears;
The loved, the near of kin, could do no more,
Who changed not with the gloom of varying years,
But clung the closer when I stood forlorn,
And blunted Slander's dart with their indignant scorn."

Looking at the principal poem, *The Dream*, we may observe critically that it would have been much improved by verbal polish,—to make its thoughts "ne'er so well express" by any former writer; and that as a whole it is deficient in interest though not in moral aim. It is, in short, a very desultory essay on the imaginary and real happiness which this world may afford; and treated in a manner which is less impressive altogether than it is poetical, and beautiful in passages and parts. Wandering from theme to theme, the general effects of good and of evil dreams are well painted; but the sterner realities of life call forth more of the poet's art and force. Thus the lover met by his adored:—

"Oh! dear to him, to all, since first the flowers
Of happy Eden's consecrated bowers
Heard the low breeze along the branches play,
And God's voice bless the cool hour of the day.
For though that glorious Paradise be lost,
Though earth by blighting storms be roughly cross'd,
Though the long curse demands the tax of sin,
And the day's sorrows with the day begin,
That hour, once sacred to God's presence, still
Keeps itself calmer from the touch of ill,
The holiest hour of earth. Then toll doth cease—
Then from the yoke the oxen find release—
Then man rests pausing from his many cares,
And the world tems with children's sunset prayers!
Then innocent things seek out their natural rest,
The babe sinks slumbering on its mother's breast;
The birds beneath their leafy covering creep,
Yea, even the flowers fold up their lids in sleep;
And angels, floating by, on winged wings,
Hear the low sound as the breeze of evening brings,
Catch the sweet incense as it floats along,
The infant's pray'r, the mother's cradle-song,
And bear the holy gifts to worlds afar,
As things too sacred for this fallen star."

Here is another charming morsel:—

"Sweet is the image of the brooding dove!—
How like Heaven's mother's tender love!
The love of many prayers and many tears,
Which changes not with dim declining years.—
The only love which on this teeming earth
Asks no return from Passion's wayward birth;
The only love that, with a touch divine,
Displaces from the heart's most secret shrine
The idol Self."

A tribute to her mother does honour to the author's heart:—

"Of, since that hour, in sadness I retrac'd
My childhood's vision of thy calm sweet face;
Oft see thy form, its morning beauty shrouded
In that pale web of cloud and wif's wo;
Thy dark expressive eyes all dim and clouded
By that deep wretchedness the lonely know:
Stifling thy grief, to hear some weary task
Com'd by unwilling lips, with listless air,
Hoarding thy means, lest future need might ask
More than the widow's pittance then could spare.
Hidden, forgotten by the great and gay,
Enduring sorrow, not by fits and starts,
But the long self-denial, day by day,
Alone amidst thy brood of careless hearts!
Striving to guide, to teach, or to restrain
The young rebellious spirits crowding round,
Who saw not, knew not, felt not for thy pain,
And could not comfort—yet had power to wound!
Ah! how my selfish heart, which since hath grown
Familiar with deep trials of its own,
With riper judgment looking back on past,
Regrets the careless days that flew so fast,
Stamps with remorse each wasted hour of time,
And darks every folly into crime!"

Our next quotation, though a brief, is a striking comparison:—

"For oh! though Fancy change our mortal lot,
And rule our slumbers, Conscience sleepeth not;
That strange sad dial, by its own true light,
Points to our thoughts, how dark soe'er the night."

Still by our pillow watchful guard it keeps,
And bids the sinner tremble while he sleeps."

Another, still more poetical :—

"For then the Moon rose up, Night's mournful Queen,
Walking with white feet o'er the troubled Sea,
And all grew still again as she had been.
Heaven's messenger to bring Tranquillity :
Till, pale and tender, on the glistening main
She sank and smil'd like one who loves in vain."

But justice demands a longer example :—

"True, ere thou meet'st that long and dreamless sleep,
Thy heart must ache, thy weary eyes must weep :
It is our human lot ! The fairest child
That e'er on loving mother brightly smiled,—
Most watch'd, most tended—ere his eyelids close
Hath had his little share of infant woes,
And dies familiar with the sense of grief,
Though for all else his life hath been too brief !
But shall we, therefore, murmuring against God,
Question the justice of his chastening rod,
And look to earthly joys as though they were
The prize immortal souls were given to share ?
Oh ! were such joys and this vain world alone
The term of human hope—where, where would be
The terms of some tyrrany unknown,
Who sans a thought could that the mind was free ?
They that have lain in danger—yea, on years,
No voice to cheer their darkness—tho' whose pain
Or horrid torture wrung forth blood with tears,
Murder'd, perhaps, for some rapacious sin,
They who have stood, bound to the martyr's stake,
While the sharp flames ate through the blistering skin,—
They that have bled for some high cause's sake,—
They that have perish'd for another's sin,
And from the scaffold to that God appareld
To whom the naked heart is all reveal'd,
Against the shortening of life's narrow span
By the blind rage and false decree of man ?
And where obscurer sufferers—they who slept
And left no name on history's random page,—
But in God's book of reckoning, sternly kept,
Live on from year to year, from age to age ?
The poor—the labouring poor ! whose weary lives,
Through many a freezing night and hungry day,
Are reproach to him who only strives
In luxury to waste his hours away.—
The naked poor ? whose insufficient means
Make squalid dreariness the base low bed
Of meek prayer, some fellow-sufferer leans,
And trusts in Heaven, while destitute of bread ;
The workhouse orphan, left without a friend ;
Or weak forsaken child of want and sin,
Whose helpless life begins, as it must end,
By men disputing who shall take it in ;
Who clothe, who aid that spark to linger here,
Which for mysterious purposes God hath given
To struggle through a day of toil and fear,
And meet him—with the proudest—up in heaven !
These were, and are not :—shall we therefore deem
That they have vanish'd like a sleeper's dream ?
Or that one half creation is to know
Luxurious joy, and others only woe,
And so go down into the common tomb,
With none to question their unequal doom ?
Shall we give credit to a thought so fond ?
Ah no—the world beyond—the world beyond !
There, and the desolate heart regain its own !
There, the oppressed shall stand before God's throne !
There, when the shuddering web is all explain'd,
Wrong suffer'd, pain inflicted, grief distract'd,
Man's proud mistaken judgments and false scorn
Shall melt like mist before uprising morn,
And holy truth stand forth serenely bright,
In the rich flood of God's eternal light !"

After this quotation we need bestow no praise on the poetry; nor will we, now, step out of our way to point out its little blemishes and faults. There are errors of construction—of tense and time—of rhyme—and other imperfections; but we cannot stop to note them, where the sense is all so touching, and in One who thus speaks of herself :—

" Yet those whom man, not God, hath parted, know
A heavier pang, a more enduring wo ;
No softening memory mingles with their tears,
Still the wound rankles on through dreary years,
Still the heart feels, in bitterest hours of blame,
It dares not curse the long-familiar name ;
Still, vainly free, through many a cheerful day,
From weaker ties turns helplessly away,
Sick for the smiles that bless'd its home of yore,
The natural joys of life that come no more ;
And all bewilder'd by the abyss, whose gloom
Dark and impassable as is the tomb,
Lies stretch'd between the future and the past,—
Sinks into deep and cold despair at last.

Heaven give thee poverty, disease, or death,
Each varied ill that waits on human breath,
Rather than bid thee linger o'er thy life
In the long toil of such unnatural strife,
To wander through the world unreconciled,
Heart-weary as a spirit-broken child,
And think it were an hour of bliss like heaven
If thou couldst die—forgiving and forgiven,—

Or with a feverish hope, of anguish born,
(Nerving thy mind to feel indignant scorn
Of all the cruel foes who 'twixt ye stand,
Holding thy heartstrings with a reckless hand,)
Steal to his presence, now unseen so long,
And claim his mercy who hath dealt the wrong !
Into the aching depths of thy poor heart,
Dive, as it were, even to the roots of pain,
And wrench at thoughts that thy soul apart,
And bind like iron through thy mortal brain.
Clothe them in passionate words of wild appeal
To teach thy fellow-creatures how to feel,—
Pray, weep, exhaust thyself in maddening tears,—
Recall the hopes, the influences of years,—
Kneel, dash thyself upon the senseless ground,
Writhe as the worm writhes with dividing wound,—
Invoke the heaven that knows thy sorrow's truth,
By all the softening memories of youth—
By every hope that cheer'd thine earlier day—
By every tear that washes wrath away—
By every old remembrance long gone by—
By every pang that makes thee yearn to die :
And learn at length how deep and stern a blow
Near hands can strike, and yet no pity shew !
Oh ! weak to suffer, savage to inflict,
Is man's commingling nature ; hear him now
Some transient trial of his life depict,
Hear him in holy rites a suppliant bow ;
See him shrink back from sickness and from pain,
And in his sorrow to his God complain ;
'Remit my trespass, spare my sin,' he cries,
'All-merciful, Almighty, and All-wise :
Quench this affliction's bitter overwhelming tide,
Draw out thy barbed arrow from my side :—
And rise from that mockery of prayer
To hail some brother-debtor to despair !'"

There is much to admire in the minor productions with which the volume is filled up.

Narrative of a Tour through Armenia, Kurdistan, Persia, and Mesopotamia. With Observations on the Condition of Mohammedanism and Christianity in those Countries. By the Rev. Horatio Southgate. 2 vols. post 8vo. 1840. London, Tilt and Bogue ; New York, Appleton and Co.

SENT as a missionary by the American episcopal church to inquire into the state of the two creeds indicated in the title-page, principally in Persia, but extending to Turkey and Syria, Mr. Southgate made a pretty extensive tour from Constantinople by sea, to Trebisond, and thence to Erzroum, Moush, Bitlis, Van, Ourmiah, Tebriz, Tehran, Bagdad, Mossoul, Mar din, and Diarbeker. He thus crossed Armenia, part of Kurdistan, traversed Persia, and skirted Mesopotamia towards Asia Minor. In the route there is little of novelty, and we do not find, from the general information given us, that the writer observed aught of the people with which we are not previously acquainted. His statements respecting the condition of the Eastern churches, and of the religion of Mahomet, are the most interesting portions of his work ; yet, even in these, there is little altogether new, and less than, we think, might have been gathered and placed in a striking light by an investigation of three years' continuance, from 1836 to 1839.

A corrected map illustrates these travels ; from which, after what we have said, we shall content ourselves with merely selecting a few specimen passages. Of Moush we are told :—

" The appearance of Moush, when approached from the north, is peculiarly romantic. It stands upon the sides of an eminence, within a deep recess of the mountains, almost entirely encircled and hid from sight by their projecting arms and a slight elevation in front of the opening. The heights above were tall and bare, excepting where patches of snow were still lying undissolved by the summer's sun. The red sides of the hills, within and without the bay of the mountains, were covered with vines, and the eminence on which the town itself stands is crowned with a ruined fortress. But the pleasant emotions excited by the distant view vanish on entering the place. The streets are filthy, irregular, and uneven,

with rivulets of dirty water running through them. There are no covered bazars, and the few stalls which bear the name are ill-furnished and mean, without regularity or display. A brawling stream runs down from the mountains, through a deep gorge on the east side of the town, and goes to the KaraSou. The houses are of the same description with those of Erzroum. The number of poor, insane, and diseased persons is astonishing. Boys and girls are seen running with a single rag, and often entirely naked, through the streets. The Christians appeared to be the most thriving part of the population, but all complained of poverty. The population of the place is nearly 5000. There are 600 Mussulman families, 250 Armenian, and fifty Armenian Catholic. The Mussulmans do not call themselves Osmanees but Turks ; and their language approaches nearer to that of Tebriz than of Constantinople. They have five mosques, ten medresses, and three schools. One of the mosques was formerly a Christian church, and bears over the door the date of its conversion to Islamism, 979 of the Hijreh. The principal mosque, though small, has a good external appearance, and is the finest building in the town. I was permitted to enter without scruple. Several worshippers were engaged at their devotions, though it was not the hour for prayers. An old Mussulman, in answer to my inquiries, assured me that books in Kurdish were to be found in the medresses, and I visited the principal one in quest of them. I did not then know that the Kurdish was an unwritten language, and hoped to add something to my stock of information by the search. None, of course, were to be found. The muderiss, or professor, informed me that all their text-books were in Arabic, from which he translated into Turkish and Kurdish, a part of the students being Kurds. There is no professional scribe nor seller of books in the town, and the chief medresse has only two professors. Many of the Turks wear the Kurdish dress. I lodged, during my stay, in the house of one of the most respectable among them, and my room was constantly thronged with Mussulman visitors. Our coming excited a great stir in the town. Our dresses being after the fashion of the capital, every one knew us to be from Stamboul. Crowds collected as we passed through the streets, and gazed after us until we were out of sight. Various conjectures were started to account for our visit. Some imagined that we were officers of the Sultan in search of recruits ; others thought that our visit had some political design ; and others that it was likely to effect the trade of the place. Either character was an unpropitious one, and I hastened to dispel the suspicions by going freely into the bazars, sitting with the sellers in their stalls, and conversing with any whom I met. The Armenians have five churches and fourteen priests. One of the churches, called the Church of the Keuk Vedvend, or Church of the Forty Steps, is said to be thirteen hundred years old. It stands on an elevated site overlooking the valley of the small stream which runs by the town. The approach to it is by a flight of forty steps, from which it receives its name. We found there four priests, and a school of twenty-five boys, who were reading their lessons upon the flat gravestones in front of the church. We asked for relics, whereupon one of the priests conducted us to a small upper room, and taking a bundle from a niche in the wall began to open. One by one, twenty-five silk handkerchiefs were unfolded, when a large volume appeared. This the priest took and, reverently

kissing, opened. It was the New Testament, beautifully written on parchment in Armenian characters. We inquired its origin, and were told it was a mystery. When the Church was built the book had been found there, and had been carefully preserved from that time to the present. It had, they said, the power of working miracles, and many instances were known of the sick having been restored to health by laying it upon them. My Mussulman guide was appealed to for the truth of the assertion, and, to my surprise, acknowledged that Mussulmans even had tested its healing efficacy. As the priest was about to return the book to its place, an old man bowed with infirmities pressed eagerly forward, and seizing it in his hands, kissed it and rubbed his aged head upon it. May the day speedily arrive when all the poor and despised Christians of the East shall have this blessed book in their possession, and draw from it those spiritual truths which heal and purify the soul!"

We have, at Tehran, an amusing story of Feth Ali Khan, of whom it is stated:—

"He possessed most of the good and bad qualities of a Persian. He was vain and fond of flattery, imaginative and devoted to pleasure, yet shrewd, affable, and dignified; capable of the most arbitrary acts, yet not cruel; excessively proud of his personal appearance; fond of show and regal state, yet not an oppressive or tyrannical ruler. He professed to be a poet, and I remember to have seen a volume of his productions in the bazars at Tehran. A Persian related to me one day the following anecdote, as illustrative of the character of his efforts in this department of literature. He had just completed a new performance in metre, which he flattered himself possessed peculiar excellence. Calling, therefore, for the court poet, whom, after the manner of the East, he had constantly attached to his person, he read the poem before him, and demanded his opinion. The poet, fearing lest his own emoluments should be endangered by this growing propensity of the Shah to rhyme for himself, and being also a man of uncommon honesty, expressed a very unfavourable criticism upon the piece. The Shah, enraged at the audacity with which he spoke the truth, ordered his servants to conduct him to the stable, and tie him up with the donkey. The poor poet remained in this dolorous situation several days, when he was remanded into the royal presence, and his opinion asked upon another performance which the Shah had perpetrated during his confinement. The poet listened in silence, and when it was finished, venturing no more to express his opinion openly, he fell upon his knees before the king, and implored that he might be sent back to the stable."

We feel the full force of this anecdote; Heaven knows how often, in the course of almost every week, when persecuted by reciters of their own compositions, by the authors of manuscripts with their own reading, and by the recommendations of unbiased but kind friends of either class, we wish from our souls that we had, were it even a stable to flee to, and an ass for our sole associate. But we conclude with some account of the present state:—

"During my visit (to Tehran, says the author) the town was less lively than usual, from the absence of the Shah, who had gone to recover the city of Herat, lost by his grandfather. His departure had drawn away about a fifth part of the population. He had started upon the expedition the 24th of July, with a force of 18,000 infantry and 200 cavalry, and three

months after was still some days distant from Herat. This was the second expedition which he had made in that direction. The previous year he had marched for Tehran with the intention of attacking Herat, but turned aside to chastise the Turcomans. In approaching their country, he adopted a truly Persian expedient for sending the terror of his name before him. He slew all the cattle which he found and threw them into a river running through their land, intending that they should float down and carry dismay all along the borders. In the event this proved to be the chief exploit of the campaign, for the Shah soon returned to Tehran satisfied, as his Grand Vezir expressed it, with 'having well skinned the Turcomans.'

* * * * * The political state of the country is by no means encouraging. The Persians themselves confess that the internal affairs of the kingdom are daily becoming more embarrassed, without any prospect of improvement. There are those, not a few, who predict the fall of the present dynasty, and even of the empire, with the death of the reigning Shah. There prevails among them the same forebodings of impending evil as possess the minds of the Turks. They regard themselves as at the mercy of foreign nations, and many even regard with complacency the prospect of their national dissolution. The empire is composed of heterogeneous and discordant materials. The native population comprises two distinct people, speaking different languages, dwelling in different parts of the country, and regarding each other with mutual aversion. The Shah is a Turk of the Kujar tribe, and his sway is therefore ungrateful to the Persians of the south. The Turkish race of the north, on the other hand, are proud of the superiority which this circumstance gives them, and regard their southern neighbours with contempt. While these elements of discord exist among the people, the army is weak and inefficient. The Persians state the whole military force at 80,000 regulars and 2000 artillery. The actually efficient force, however, offers no more than 40,000 men, and there are probably no more than seventy serviceable guns. The Persians are good materials for soldiers. They are able-bodied, capable of enduring fatigue and long marches with little food, and they learn more readily than Europeans. But the military organisation of the Empire, on which its strength so much depends, is defective to the last degree. No system of reform has ever been introduced into the army. Much labour has been bestowed by foreign officers in re-organising and disciplining the forces, but as no command has been given to them, their labours have been productive of little good. The British officers pronounce the irregularity of the service a great obstacle to its efficiency. Soldiers desert by regiments, or they buy a dismission from the officers, or the officers send them away for the sake of securing their rations. Probably there is no man in the empire who has any just idea of military science, as it is understood in Europe, yet the Shah takes great pride in his army, and is full of ambition for military glory. It was curiously reported that, after taking Herat, he intended to march to Bagdad and obtain possession of the city of the Caliphs, in right of its having once belonged to the Persians, and of its being the capital of the country which contains the tombs of the Saints most revered by the Shiabs. When the Shah left Tehran on his expedition to Herat, he was accompanied by several hundred military wagons which he had ordered to be made for the pur-

pose, at a very cheap rate. Before they had proceeded half a mile from the city, one hundred of them had broken down. In the former expedition it was sometimes found necessary, when the order for march was given, to send men through the camp to whip the soldiers out of their tents, and at other times they exhibited their activity in openly plundering the royal magazines to obtain provision. I mention these facts as illustrative of the low state of the art of war, not because I suppose that a reform in this particular is the most desirable species of improvement, but because, in such a country as Persia, if the work of reform does not appear here, it is hardly to be expected elsewhere. Soon after the elevation of the present Shah to the throne, it was proposed to send several young men to England for education. The proposal pleased the Shah, and an order was given for the purpose. They were chosen and brought before him. He approved the selection, and the plan seemed to be moving on successfully. Upon inquiry being made for what profession or service the young men were to be trained, it was replied that two of them were to be candle-makers, it being the opinion of the Shah that candles were a very useful article. An order was afterwards given for an estimate of the expenses, which, when presented to the Shah, so terrified him that the plan sunk at once out of notice, and was never more heard of. The only measure which seemed to indicate improvement was the establishment of a gazette at Tehran, which commenced early in 1837, under the auspices of the Shah. It was printed in Persian, and, for want of types, was lithographed. Its principal object was to laud the Shah and his measures. Still its establishment must be regarded as a step in advance, and it may yet lead to important consequences. I could not learn that there was so much as a printing-press in the country, but two have since been introduced, and are in active operation at Tebriz."

Italy: Contributions towards a Knowledge of that Country. By Friedrich von Raumer, 2 vols. Leipzig, 1840. F. A. Brockhaus.

SUCH is literally the title of Professor von Raumer's new work from which we gave some extracts, principally relative to the Sulphur Question, in our Number of May 30. This title is, in fact, much more appropriate to the work than that of Travels; which, in the usual acceptation, seems to convey a rather different meaning. Among these Contributions there are, for instance, numerous statistical details, derived, as the author assures us, from the most authentic sources, and therefore highly valuable and important, but, from their nature, dry and uninteresting to the majority of readers.

Without wholly neglecting this portion of the work, we shall select from the other parts of these volumes what may be equally important and more generally acceptable to our readers. The author's journey having extended to the whole of Italy, from Trieste and Venice to Milan, Turin, Genoa, Florence, Rome, and Naples, and thence to Palermo, afforded ample scope to so observant a traveller, and we accordingly find much that is new and interesting; and if we do not in all things agree in his opinions, they are yet certainly entitled to serious consideration. At Vienna the author had an audience with Prince Metternich:—

"The first question of the prince was respecting the object of my journey, which I stated without reserve in a few words. The

prince then spoke nearly to the following effect.* Such was the substance of a conference of an hour and a half. I said as little as possible, and the prince discoursed with the frankness, the perspicuity, the practical spirit, the freedom from empty abstractions, which characterise the great statesman; surely a very different and much more noble style than the finesse, the concealment, the equivocations, and the lies of T., and his sophistical school. Several times the prince asked, "Are not you of my opinion?" My sincere assent could be of no importance to him, but I was rejoiced to hear the most eminent statesman in Europe confirm, in all essential points, what I have in vain preached at Berlin from the very beginning respecting the religious disputes."

We suppose that much of the information communicated in this conference has been embodied by the author in his work, without stating the source from which it was derived.

"Venice, 28th March.

You complain, with reason, that, notwithstanding the innumerable books of travels, our knowledge of Italy is by no means complete; but is not this natural, when most travellers content themselves with describing the impression which the vehemently deprecated, or enthusiastically admired, country made on them? Hence the endless repetitions of things that are the best known, drawn from the most trivial sources. Most of them, too, derive their information from handbooks for travellers, and *laquais de place*; and if I should be enabled, in addition to the accounts of my own proceedings, to send you any thing more interesting and instructive, the merit will not be mine, but that of the persons who gave me the most powerful recommendations, as well as of those whose kind reception of me, and unparalleled desire to oblige me, and to give me all the information in their power, I can never sufficiently praise: for I am indebted to others for what I know. * * * The exclamation of sorrow with which many conclude, "Italy, is a ruin!" has long since excited my doubts no less than my pity. You know that the wish to find my own prepossessions in this respect either confirmed or refuted, is the chief motive of my visit to Italy; in the same manner as a similar state of mind formerly impelled me to visit England. Now, the country, the people, the government, in the several parts of Italy, are so different, that the same results cannot possibly apply to the whole; whence there will certainly be occasion to report, alternately, how some places are improving, others stationary, and others retrograding. That the beginning may seem easy and pleasant, and the improvement undeniable, allow me to reckon Trieste as belonging to Italy, and to give some important particulars respecting that remarkable city. My accounts undoubtedly come from the best authorities, and from the communications of men who are thoroughly informed. Whenever I enter the Austrian empire, I am reminded of the nature of the empire in the middle ages; that is (exclaim many persons), of something quite antiquated, nay, that has always been absurd and inexplicable. But have these critics really given themselves the trouble to convert their prejudices respecting the past and the present into opinions? Is, then, the variety of organism in the kingdoms of nature

and of mind the more insignificant; and does the worm rank above the man because anatomy and physiology teach us that it is more simple, without such important diversities and contrasted qualities? Viewed, indeed, with the eyes of the new French political wisdom, the Netherlands, Switzerland, Germany, and Italy, appear as monsters of confusion and folly. It was considered to be the true means of giving animation and life to put all this, according to the ancient proverb, on the bed of Procrustes. Every national, provincial, and local peculiarity vanished under the iron hands covered with the gloves of freedom. Nothing was desired but a head, without the diverse action of the members,—only a centralising *capitale du monde*, unconcerned if the world around became more and more the prey of death.

* * * These reflections, which might be easily carried further, are not out of their place here, because the principles and views of the above-mentioned statesman are essentially and diametrically opposed to those new French systems. * * * What Trieste

was under the French government, and what it became under that of Austria, affords an instructive example to enable us to judge of the different systems of government. * * * In the year 1717, Charles VI. made Trieste a free port; to which many further laws were added, especially under Maria Theresa. Many necessary changes were made, by which the local government was modified and assimilated to the general system of the empire; but many rights remained untouched and in force, such as exemption from excise duties, from military service and the billeting of soldiers, free importation, and trifling export and transit duties, various commercial and other privileges, the levying of taxes by the municipal authorities, paying to the state a fixed sum of only 16,000 florins per annum. The French entered Trieste on the 16th of May, 1809, and left it on the 8th of November, 1813. It is the more necessary to speak of the nature and mode, as well as of the consequences, of their government, as but too many persons in our days (to shew their penetration and wisdom) are dissatisfied with the present state of things, or pretend to be so, forgetting the natural imperfections of all human institutions, and especially the dark side of the past. In the firm persuasion, which was every where acted upon, that there was but one good system, and that this was no other than the French system of the last year or day, all the ancient conventions, laws, and institutions at Trieste, were immediately set aside, and every thing arbitrarily modelled on the French system. A poll-tax (without classes) was introduced, a land-tax, customs, excise, stamp duties, liability to military service and to the billeting of troops, &c. Instead of the free port we find the continental system; the seizure and burning of goods, forced loans, military contributions, and the imprisonment of many merchants, for the consolidation of a new kind of liberty. The consequence of all this was, that between 1809 and 1811 sixty-one merchants became bankrupts; the number of ships decreased from 900 to 200; the amount of goods bought and sold, from thirteen or fourteen millions of florins to two or three millions; and the number of the inhabitants, from 40,000 (in 1808) to 20,000 (in 1812). When the Austrians returned in 1813, much of what had been introduced by the French was abolished, some part retained. Thus, the poll-tax, the tax on the exercise of trade, the greater part of the excise duties, and part of the stamp duty;

the exemptions from military service and billeting of troops were restored, and, above all, the free port, with its great privileges and advantages."

The author here enters into long and minute statistical, commercial, and other details, in which we cannot follow him. To prove the flourishing state of the city, it may suffice to mention that the population increased from 20,000 in 1812, to 40,000 in 1826, and to 54,000 in 1839; that the number of great merchantmen that arrived in 1838 was 1778, of which 136 were English; and that of coasting-vessels, large and small, to above 3000; and the amount of the commerce by sea and land, eighty-eight millions of florins, which, in 1800, was only fifteen millions.

"Venice, 29th March.

"On this my fourth visit, as on three former ones, Venice has made an irresistible impression on me, which cannot be compared with any other. All that you see, feel, and think, is different from every other place in the world. Heaven and earth, life and death, taste and absurdity, the past, the present, and the future, meet here in a manner entirely peculiar: so much is out of all rule, may, against all rule, and yet again, *above* all rule. When, as the traveller approaches from Lido, he sees the Palace of the Doge, the Pillars, the Piazzetta, the Campanile, the Orologio, the Procuratie nuove, and St. Mark's, gradually open to his view—when so many wonders rise from the sea, who could suppress the emotions of joy, astonishment, and enthusiasm, to descend to dry criticism on the arrangement of columns and windows? I at least, thank Heaven! was not twenty-two years ago, nor am I now, such a stock-fish."

The recollection of the former glories of Venice, her power, her wealth, her arts, and her commerce, compared with her present state of humiliation and decay, excites feelings of sympathy and regret which are even painful. It is not for us to trace the causes which inevitably led to the state of weakness to which it was reduced at the time of the French revolution. Yet, hard as the fate of Venice has been, a union with Austria was, perhaps, under all circumstances, the best thing that could happen to it. As it had grown great by commerce, the inhabitants thought to revive the prosperity of the city by laws and regulations favourable to trade, and were so loud in their wishes for a free port, that the government acceded to their desires; though it did not, and indeed could not, share in all their hopes. The author states the principles that have been acted upon since 1830. He gives the number of ships and their tonnage in 1829, the year before the opening of the free port, and also in 1838, from which it appears that there was a considerable increase, both in the number of ships and the tonnage. But the extravagant expectations that were entertained have not been wholly realised, and some persons declaim against all free ports. The situation of Venice appears the more unfavourable in comparison with Trieste. M. von Raumer discusses at some length the causes of this difference, but observes that, by the judicious and paternal conduct of the government, the falling off in the trade and population has been stopped, and for the last fifteen years things have been constantly, though slowly, improving. But much remains to be done, especially by the citizens themselves.

"At Naples," says the author, "where Heaven is so lavish of its gifts, the *dolee far niente* seems much more natural than

* The author says in a note, "The prince spoke chiefly on ecclesiastical affairs, and then on the affairs of France and Italy. Attractive and instructive, as all he said was, the publication of it would be a great breach of propriety, which would be the less excusable in me, as similar conduct in others is highly displeasing to me."

amidst those sterile morasses, where nothing but the persevering, the most grand efforts, could raise the wonderful city of Venice. Those who have such ancestors may depend on sincere sympathy, but must not expect that idle excuses will be admitted. Why do so many strangers find employment in Venice as maid-servants, water-carriers, &c.? Why do the Venetians leave almost all laborious trades and professions to foreigners? Why do the citizens, from the patrician downwards, rather suffer themselves to be inscribed on the list of the poor than follow such trades? Why did I see more unemployed people in one day in the Piazza de San Marco, than in all England in a year? With all my predilection for Venice I cannot get rid of these questions, and reflection must connect them with the institutions for the relief of the poor. * * * The total number of persons inscribed on the poor-list, who in the course of the year received relief of some kind or other—money or medicine—was 41,300. Adding those in the lunatic asylums, the hospitals, workhouses, foundling and orphan asylums, the number, according to another statement, is 52,443. The government itself gives a kind of daily pay to 800 patricians; and it is said that a Jew has bought the Foscari Palace for an annuity of four or five lire daily, which he pays to two members of that ancient family. Whatever estimate we may make of the reasons and of the actual amount of poverty in Venice, these numbers naturally excite a conjecture that the distribution of relief is not always suited to the purpose, and the management of the poor (as formerly in England) does not so much extinguish as call forth poverty. At all events, 40,000 Venetians would never have stooped in former ages to have their names inscribed on the list of poor; and with a firm resolution *not* to do so, employment and a livelihood may be found even under unfavourable circumstances. My ideas and my feelings urge me most decidedly to raise my voice against the foundling asylums, which are, besides, very expensive.

The number of foundlings now provided } 3,388
for in Venice is stated at }
And in the Venetian provinces 10,625

Now is it not a false, nay, absolutely immoral philanthropy, to open, not only to unmarried but to married parents, an easy road to sin, on which greater numbers enter every year, to deaden their feelings, and unjustly to cast on the shoulders of others the charge which Nature has imposed on themselves? It is alleged that it is to prevent infanticide. Can it then be really supposed that as many children would be murdered as there are foundlings that die, in spite of every care? * Can we suppose that 10,625 women in the Venetian provinces would ever part from their children, did not the receiving box of the foundling hospital offer itself to them like the lottery wheel? Let the whole frightful institution be abolished, and let us trust the experience of whole nations, which shews that man has not yet sunk below the beasts which support and defend their offspring."

We will now subjoin some miscellaneous extracts from the letters from Venice:—

"Yesterday I saw, for the first time, the Venetian Archives; such a prodigious mass accumulated in innumerable rooms, that millions

* From the year 1821 to 1832, for instance, 332 children were received in the foundling hospital at Pavia, of whom 148 died before they were nine years old ("Annali di Statistica," l. vi. 212); and in the first eighteen months, 1136. In other foundling hospitals the result is much more unfavourable.

of worms would have enough to devour for centuries to come, and a thousand literary gluttons would not be able to read the whole in a thousand years! The arrangement and order of the whole is admirable, but the value and the contents of the several parts are *terra incognita*. Probably these masses of materials will remain long unused, till accident, or some follower of Omar, shall destroy them. * * * Towards evening, I drove first to the Giudecca, and then came back by the Great Canal. Some buildings on its banks are cleaned, and look as if they were habitable; but what are they to the number of those which there are no means to keep in repair? Formerly the palaces rose from the waves, were adorned with innumerable works of art, and animated by splendid *fêtes*; and now it is thought extraordinary if a broken pane of glass is repaired, or a door which has fallen from its hinges is replaced. A thousand reasons are assigned for this, but the greatest, or the most powerful and the most constant (say persons of serious minds), is laziness. If idleness is not always the beginning of all vice, it is, however, the beginning of misery. * * * Wherever I come, Count S., in consequence of the recommendation of Prince M.—, has already announced me, and I find every where the kindest reception. Yesterday I visited the Archives, where, however, there are only two or three volumes relative to the twelfth and thirteenth centuries, which I could run through in a few hours. However, I had reasons to be pleased with my gleanings. I found a convention between Venice and Manfred, which contains all the principles of the English Act of Navigation; likewise a treaty of Gregory IX. with Venice, for the conquest and partition of the kingdom of Sicily; lastly, a document of Conradin, in which he acknowledges Manfred as guardian, and regent of Apulia. Thus I was thrown back from the present time to my Hofstaaten. * * * I hear complaints from all quarters of the scandalous manner in which, during the reign of French liberty, the treasures of literature and art were ruined and destroyed. Thus, for instance, the soldiers quartered in S. Giorgio, always paid the fare across the Great Canal with a book, which the gondolier immediately sold as waste paper. * * * I turn over the laws and proclamations of the democratic republic of Venice in the year 1797. What extravagant hopes! what boundless rapture! what high-flown language! And then the invasion of this paradise by robbery, pillage, billeting of soldiers, forced contributions, the contemptuous behaviour of the French, covered with polite phrases, and the rapacious hand of Bonaparte. But then admiration of him still prevailed, and *les destinées* of Venice were not yet *accomplies*. A *credo* was printed in Bolzano, so early as the 16th of April, 1797. I send it you as a curiosity: — 'Libertà Equaglianza. Credo repubblicano. Credo nella Repubblica francese una e indivisibile, Creatrice dell' Egualianza e della libertà. Credo nel General Bonaparte suo figlio unico difensore nostro, il quale fu concepito da gran spirito, nacque da madre virtuosissima. Pati sopra monti e colli, fu da tiranni vilipeso e sepolto. Disse nel Piemonte il terzo di resuscitato in Italia. Sali in Mantova, ed ora siede alla destra de Vienna capitale dell'Austria. Di lui ha da venire a giudicare i violenti Aristocratici. Credo nello spirito della Generalità francese e del Direttorio di Parigi, la distruzione de' nemici della virtù, niuna remissione alla tirannia, la resurrezione del diritto naturale dell'

uomo, la futura pace, libertà egualianza, fratellanza eterna, così sia !'"

[To be continued.]

The History of the University of Cambridge, from the Conquest to the Year 1634. By Thomas Fuller, D.D. Edited by the late Rev. Marmaduke Prickett, M.A. &c., and Thomas Wright, Esq. M.A. F.S.A. &c. of Trinity College. With Illustrative Notes. 1840. Cambridge: Deightons; Stevenson. London: Parker.

The death of Mr. Prickett, shortly after this edition was commenced, left the labour of it on the hands—certainly the able and competent hands—of Mr. Wright, who has performed the task in a manner honourable to himself, to the worthy ancient Fuller, and to the Alma Mater to which both of them owe their literary allegiance. The quaint and pithy old historian is ever delightful. His antiquities are never dry; his sententious remarks always amusing. We are glad to see him again in any form; but more glad to see him attended by curious notes, and a few instances that throw a new light on University history. Thus, for example, at page 52, we observe a discovery relating to the Magister Glomeriae, which we quote:—

"The meaning of Magister Glomeriae has been a subject of much debate. In Cole's and Baker's MSS. in the British Museum, are quoted some documents which prove, beyond a doubt, that he was master of the Grammar Schools in the University, and that the Glomerelli were the 'discipuli in scholis grammaticibus.' It appears that he was appointed by, and subject to, the Archdeacon of Ely. In the MSS. just quoted, we have copies of the order for his appointment, and of the oath which was administered to him, taken from the Ely Registers of the date 1452, in which latter were the following clauses: — 'Tu jurabis obedientiam Archidiacono Ecclesie Elyensis, &c.... Jurabis insuper quod onera scholis Glomeriae Cantabrigie incumbentia juxta consuetudinem hactenus approbatam, pro tempore tuo, sine aliqua extorsione a scholaribus scholarum predictarum facienda fideliter sustinebis,' &c. (Cole's MSS. in Brit. Mus. vol. xlii. pp. 149, 150; and li. p. 337. MS. Harl. 7040, pp. 219-221.) He was very naturally applied to, to write the University letters, and make speeches for any extraordinary occasions—an occupation which has since fallen to the share of the Public Orator, and hence probably arose the idea that the latter had succeeded to the office of the former under another name. The Glomerelli seem, from the document given by Fuller, to have been a distinct class from the other scholars, and this we may easily imagine from the great importance which was given to the name of grammar in the old school learning. *Glomerum* is given in Duange as an old low-Latin word for some kind of robe—may it be the origin of the name *glomerelli*, which resembles in form that of *bedelli*? Their school, or lecture-room, seems to have stood in the parish of Great St. Mary, in what the old Chartulary of Barnwell calls in the thirteenth century *vicus Glomeriae* and *Glomerie Lane*. (Barnw. Ch. fol. 162.) The name *vicus Glomeriae* is found also in a deed of 17 Edward II. (Cole, MSS. vol. xii. p. 166), and *Glomerie Lane* in deeds of 15 and 22 Edward III. (Ibid. vol. iii. p. 90; and vol. vii. p. 175.) Since writing the above, we have met with a passage which throws so much light on this subject, and on a very important point in the history of our University, that we shall scarcely be blamed for lengthening our note. Previous

to the twelfth century, the regular course of scholastic study consisted of what were called the seven arts, at the head of which stood grammar; and a great part of which consisted in the study of, and commenting on, the ancient authors. When Aristotle's works came so much in vogue, this old course was replaced by the study of philosophy, and that branch which was so peculiarly distinguished by the name of grammar was by degrees thrown into the shade. Some of the schoolmen, and some whole schools, opposed the innovation; and about the middle of the thirteenth century there was a great strife between the different parties, which gave rise to various *jeux-d'esprit*, of which several are printed in M. Jubinal's recent edition of the works of the Trouvère Rutebeuf (2 vols. 8vo. Paris, 1833). Among the rest is a curious fabliau, entitled 'The Battle of the Seven Arts.' The scholars of Orleans had distinguished themselves by their attachment to the old system; and the subject of this piece is the discord which had arisen between this University and that of Paris. It begins thus (vol. ii. p. 415):—

'Paris et Orléans ce sont iij.:
C'est granz domages et granz deuls
Que li uns l'autre n'acorde.
Savez por qui est la descorde?
Qu'il ne sont pas d'une science :
Car Logique, qui toz jors tence,
Claime les auteurs autorius
Et les *clers* d'Orléans *glomeriaus*.
Si vaut bien chascuns .iiij. Omers,
Quar il boivent à granz gomers,
Et seent bien versifier
Que d'une fuelle d'un figuier
Vous ferent-il i. vers.' etc.

'Paris and Orleans they are two:
It is great damage and very lamentable
That the one does not agree with the other.
Do you know the reason of the discord?
'T is because they are not for the same science;
For Logic, who is always disputing,
Claims the ancient authors,
And the *glomeriaus* clerks of Orleans.
Each of them is quite equal to four Homers,
For they drink by great draughts,
And know so well how to make verse,
That about a single fig-leaf
They would make you fifty verses.'

In the analogy of the two languages, *clers glomeriaus* is exactly identical in form with the Latin *clericos glomerellois*; so that we have here the term applied in another country to the partisans of the same class of studies as were read by the *glomerelli* at Cambridge, and the term must no longer be considered a local appellation. Perhaps we must recognise in this class of the students at Cambridge the representatives of what, at a more remote period, had formed the University: as the *glomerelli* disappeared before the new course, the *magister glomerie* still remained for a time in form, though degenerated into a mere University officer, till the name itself was lost in that of his occupation of Public Orator. The name has been left to give us a glimpse of a state of things which, in all other respects, has long been forgotten. Some further light is thrown on the position of the *Scola Glomeria* in Cambridge, by two deeds of Clare Hall, in both of which we have mention of two schools, 'in venella vocata Le Glomery Lane, super corneram ex opposito Scholæ Glomeria.' MS. Harl. No. 7029, p. 166.'

Another note gives some particulars of the famous Dr. Caius, which may serve to illustrate Mr. Wright's researches:—

"Dr. Caius suffered various troubles during the earlier years of Elizabeth's reign for his presumed attachment to Popery. Thomas Byng, then vice-chancellor, writing to Lord Burghley the chancellor, on the 14th of December, 1572, gives the following account of a search

which had been made in the doctor's lodgings for 'popish trumpery.'

"And that yo^r Lordshipp may see what contrary veines doo flowe from one fountaine, I am further to geve yo^r honor advertisement of a great oversight of Dr. Caius, who hath so long kept superstitious monuments in his college, that the evill fame thereof caused my Lord of London to write very earnestly unto me to see them abolished. I could hardly have been perswaid that such things by him had been reseruid. But cawsing his owne company to mak serche in that college, I received an inventory of muche popishe trumpery; as vestments, albes, tunicles, stoles, manicles, corporas clothes, wth the pix, and sindon, and canopie, beside holy water, stoppen wth sprinkles, pax, sensars, superaltaries, tables of idolls, masse books, portuaries, and grailles, wth other such stufte as might have furnished divers massers at one instant. It was thought good by the whole consent of the heads of howses to burne the bookees and suche other thinges as servid most for idolatrous abuses, and to cause the rest to be defacid, whiche was accomplished yesterday wth the willing harte, as appearid, of ye whole company of that house."

This letter is preserved in MS. Lansdowne, No. 15, Art. 64. From another letter in the same collection (No. 8, Art. 70), it appears that, in 1565, Caius had been accused by his fellows, by whom he seems to have been much disliked, not of popery, but of atheism, and there was talk of treating him 'tanquam ethnicum et Publicanum.'

In 1612, King James I. seems to have interfered in a very arbitrary manner in the election of chancellor, and the notice of this, with an entertaining account of the election of another chancellor, when Charles I. followed his father's example in 1625-6, will suffice to finish our extract.

Fuller says—

"After the decease of Robert Cecil, earl of Salisbury (one no less willing than able on occasions to befriend the University) dying anno 1612, Henry Howard, earl of Northampton, was chosen Chancellor of Cambridge. He was son to Henry, earl of Surrey (beheaded 1546, for a mere state nicely), and succeeded, as to his name, to his excellent parts and industry, being bred in King's College, where he attained to a degree of eminency for learning."

On which the editor notes—

"In this election, the King and the University do not seem to have been quite unanimous. The following account of it is given in a letter from John Chamberlain to Sir Dudley Carleton, dated London, June 17, 1612, of which a copy will be found in the British Museum, MS. Sloane, No. 4173, p. 245.

"Our University of Cambridge is likewise in a peck of troubles about choosing their chancellor after the Lord Treasurer's death; for most voices going with the Earl of Northampton, he accepted it and sent them a letter of thanks, but understanding afterwards that the Duke of York was his concurrent and proponent in the election, he renounced the place and fell from them again, and the king was much displeased that his son should be put in balance with any of his subjects. But upon a fine letter of submission, and notice that it was done but by a few headstrong fellows that are since bound over to the council-table, he was pacified again. In the meantime they knew not whether to turn them for a chancellor, for all the noblemen were resolved to refuse, unless the king commanded them to accept it. But I heard this day that

going to a new election, they have chosen the same chancellor again, and the king hath promised he shall hold it."

On the later occasion Fuller tells us—

"Thomas Howard, earl of Suffolk, chancellor of the University, departed this life; an hearty old gentleman, who was a good friend to Cambridge, and would have proved a better if occasion had been offered. It argued the University's affection to his memory, that a grand party therein, unsought, unsent, unused to, gave their suffrages for his second son, Thomas, earl of Berkshire, though the Duke of Buckingham by very few voices carried the place of the chancellor."

And Mr. Wright adds—

"Fuller has not informed us correctly of the circumstances connected with the Earl of Berkshire's being proposed as chancellor, and his inference does not hold. The majority of the University appear to have been entirely opposed to the court party, and at the moment of Lord Suffolk's death, the House of Commons had presented a regular impeachment against the Duke of Buckingham. The following account of the election is extracted from a letter from Joseph Mede, Fellow of Christ's College, dated 3 June, 1626 (MS. Harl. No. 390, art. 68):—

"Worthy Sir, That you might not altogether want newes this week through your abundance the last, we have bred some, that the age being so fruitfull of wonders we academians might not be wanting to produce something for the world to wonder at. To tell you plainly, we have chosen the Duke of Buckingham our chancellour, and that with more than ordinary triumph. I will tell as much as my time will lett me. Our chancellour my Lo: of Suffolk dyed on Sunday about 2 a clock in the morning: which no sooner came to our eares on manday, but about dinner time arrives Dr. Wilson (my Lo: of London's chaplein) without letters but with a message from his Lord, that we should chuse the Duke, such being his Ma^rt desire and pleasure. Our Heads meet after Sermon, where by Dr. Wren, Beale, Maw, Pask, this motion was urged with that vehemensse and as it were confidence of authoritie, that the rest were awed and persuaded, and those that would not, yet durst not adventure to make further opposition, though they enclined (if it be lawfull to say so) to more advised counsell. It was in vaine to say that Dr. Wilson's bare word from his Lord was no sufficient testimony of his Ma^rt pleasure, nor such as might be a ground of an act of such consequence. That we should by this act prejude the Parliament. That in stead of patronage we sought for we might bring a lasting scandal and draw a generall contempt and hatred upon the Universitie, as men of most prostitute flatterie. That it would not be safe for us to engage our selves in publick differences. That at least to avoyd the imputation of folly and temerite in the doing, it would be wisidome to wait our full time of fourteen days, and not to precipitate the Election. To this last was answered, The sooner the better and more acceptable. If we stayed to expect the event in Parliament, it would not be worth God-ha-mercy. Upon the newes of this consultation and resolution of the Heads, we of the body murmur, we run one to another to complaine, we say the Heads in this election have no more to do than any of us, wherefore we advise what to do, and whom to set up. Some are for my Lo: Keeper, others for my Lo: Andover (Barkshire); but least we might be found over weak

being destracted, we agree that he that shall find most voices of these or any other sett up, the rest should all come to him. Hereupon on tuesday morning (notwithstanding every head sent for his fellowes to perswade them for the duke) some durst be so bold as to visit for the contrary in publick. Others more privately inquired how their friends and others were affected. But the same day about dinner time the Bp. of London arrived unexpected, yet found his own colledg (Queenes) most hent and resolved another way, to his no small discontentment. At the same time comes to towne Mr. Mason (my Lo. Duke's secretary) and Mr. Cosenys and letters from my Lo. of Durham, expressly signifying in his Maties name (as they told us and would have us believe), that his Matie would be well pleased if we chose the Duke. My Lo. Bishop labours. Mr. Mason visits for his lord, Mr. Cosenys for the most tried patron of the clergie and of schollers. Masters belabour their fellowes. Dr. Maw sends for his, one by one to perswade them, some twise over. On thursday morning (the day appointed for the election) he makes a large speech in the colledg chappell, that they would come off unanimously. When the school bell rung he caused the colledg bell also to ring as to an act, and all the fellowes to come into the hall, and to attend him to the schooles for the duke, that so they might win the honour to have it accounted their college act. Divers in towne got hackneys and fled to avoyd importunitie. Very many, some whole collegues, were gotten by their fearful masters, the bp. and others, to suspend, who otherwise were resolved against the duke, and kept away with much indignation. And yet for all this stirre the duke carried it but by three voices from my Lo. Andover, whom we voluntarily sett up against him, without any motion on his behalf, yea, without his knowledge. You will not believe how they triumphed (I meane the masters above-named) when they had gott it. Dr. Pask made his college exceed that night, &c. Some since had a good mind to have questioned the election for some reason, but I think they will be better advised for their owne ease. We had but one doctor in the whole towne durst (for so I dare speak) give us against the duke, and that was Doctor Porter of Queenes. What will the parliament say to us? Did not our burgesses condemne the duke in their charge given up to the Lords? I pray God we hearne well of it: but the actors are as bold as lyons, and I halfe beleewe would faine suffer, that they might be advanced. In the volume from which we have extracted this, it is followed by the letters of the Earl of Berkshire, the Duke of Buckingham, and the King, conveying their several thanks to the University. On the 10th of June, Mr. Mede writes: 'The parliament was wonderfully exasperated by our election, aggravating it as an act of rebellion, had sent letters to fetch up our Drs. to answer it, but the king stopped them, and commanded them not to stirre in this business of the Universitie, which belonged not to them but to himselfe. So it stayed for that time, and they will (as I ever thought) find (notwithstanding their mightie threats) that they do but beat the wind and strike at sprites. Sure I am that ours feare no colours, that I may say no more.'"

To say a word in favour of so excellent an edition of so sterleng a book would be ridiculous: both to Cantabs of every grade, and to general readers who desire to be acquainted with the progress of learning from early times, this volume must be most welcome.

WELLSTED'S TRAVELS.

[Concluding notice.]

We are well pleased to have it in our power to conclude our notice of this work, which has been postponed from No. 1219, in consequence of the pressure of Scientific and Literary Societies' Reports: these having slackened, we trust, in our ensuing Numbers, to discharge similar arrears to other interesting authors. Speaking of the Euphrates, near Kerbela, we are told:—

"The river here continues at about the same breadth as at Lemulum (about 200 yards); a small island three miles to the northward, however, divides it. The banks are about sixteen feet in height, thickly covered with brushwood, and a few groves of tamarisk. At this village we found the inhabitants more peaceably inclined than at Lemulum. We purchased supplies here, and continued our researches without difficulty or interruption to Dewanee, where the district of Hillah commences, extending thence to Felugia. It is also a small walled town. The centre of the river is here occupied by small islands, several of which, during the floods, are completely inundated, but now expose verdant and cultivated fields of grain or vegetables—the banks on either hand are studded with villages, and small villas surrounded by gardens enlivens the picture. These belong to opulent merchants from Hillah, who pass the hot months within them. The country, in other respects, presents a pleasing contrast to that which we have quitted; the soft and graceful foliage of the willow now entwines its branches with the date-palm, or flings its shadows over the silent and tranquil waters of the river. Formerly, this portion of the stream was intersected at right-angles by canals, the remains of which may still be traced. Preceding travellers have mistaken them for mounds of ruins. They owe their origin to the Assyrian age, and their stupendous magnitude is worthy of that period. It is somewhat singular, that they are carried far above the level of the river when at its highest, and the water with which they were filled must have been raised by either human or mechanical labour. I traced them, in some cases, five or six miles from the banks. One of these works, the Nahrawan, extended from Tamora, in a line parallel to, and at a distance of eight miles from, the Tigris to Jezeira, a distance of 150 miles, and its average breadth is 200 yards. The banks of this and some other canals are elevated 100 feet above the level of the country. How immense must have been the labour by which they were filled, and what a picture of the state of the country does it not present before us! By such means a desert was converted into a fertile province, fed with abundant streams, supplied with the costliest treasures of the vegetable world, thickly peopled with a peaceful and laborious race, and finally brought out a continuous line of cities which arose on his banks. Now, but for the narrow strip on the banks of the river, how changed the scene! Ages have swept over its gardens, its verdure has fled, its cities are shapeless mounds, and the recollections of their very existence has passed away. Excepting myself, while tracing its course, I am not aware that any other European has trod these burning solitudes."

We select another:—

"There is nothing more annoying in an eastern city than the dogs; for, although considered by the Turks and Arabs as an unclean animal, they are suffered to go about the streets in great numbers, and are caressed by them. As regards appearance or habits, they have little

in common with the dog of Europe; having long ears, a pointed nose, and more the character of the jackal. They are very fond of snapping at the heels of Europeans, whom they detect, even when dressed as other people; the natives say, by the smell. Some middies belonging to a vessel to which I was attached gave some umbrage to the inhabitants, by measures they took to rid themselves of the annoyance they suffered from several of these animals, who used to follow their heels, barking at or biting them during the day, and had taken up their quarters at the bases (as geographers say) of their house, and by their howling prevented them from sleeping at night. The 'young gentlemen' first seduced them by tempting pieces of bread, &c. beneath the windows, and then hurled huge stones down on them; but the wily curs became too wary for this after a time, and the mids sent off to the ship and procured a large fish-hook secured with wires. This they baited with fresh meat, at which the dogs eagerly snapped, and were drawn, howling and kicking, by a line to the window-sills, where one of their number acted the part of executioner, and with a sabre severed the head from the body. This continued for some time, and they had already rid themselves of a number of their foes, when one day they hooked an enormous brute, as large as a donkey, and being only two of them present, they were unable to move him. The howlings of the animal and an increasing crowd drew my attention to the object; and it was only by giving a few dollars to a slave to knock the brute on the head that a disturbance was prevented. It is curious, much as they suffer from thirst, that dogs never go mad in these towns."

We conclude our notice of Lieut. Ormsby with a bulb:—"In that position he was pierced by a spear, and at length fell under a heap of slain, the bodies of his devoted followers who fought over his remains!"

The tour in Socotra possesses most novelty; and, as far as the island is important and little known, the account of it will be found deserving of attention. Our illustrations, however, may be limited to two:—

"One intensely hot day I was strolling along the beach, when my attention was arrested by perceiving something lying there, which an Arab was just leaving. It was an old man stretched on his back, in a hollow scooped out of the sand; nothing but a tattered thin piece of cloth protected him from the fiery heat of the sun's rays; before him were some grain and fragments of half-boiled fish; but he was evidently in the last stage of existence. His companion told me, that when a man or woman became unable to work it was customary thus to expose them; food, however, being brought until they expire, when a little earth thrown over them completes their half-formed grave. Such is custom! Yet even this, barbarous as it is, is an improvement on that which formerly was practised. An old writer, speaking of the inhabitants of Socotra, says that 'they generally bury their sick before they breathe their last, making no distinction between a dying and a dead person. They esteem it a duty to put the patient as soon as possible out of pain, and make this their request to their friends, when they are on a sick bed, which, in all acute disorders, may be called their death-bed. When the father of a family finds himself thus circumstanced, and has reason to believe his dissolution is approaching, he assembles his children round him, whether natural or adopted, his parents, wives, servants, and all his acquaintances, whom he strongly exhorts to a compli-

ance with the following articles of his last will—“never to admit any alteration in the customs or doctrines of their ancestors; never to intermarry with foreigners; never to permit an affront done to them or their predecessors, or a beast stolen from either of them, to go unpunished; and, lastly, never to suffer a friend to lie in pain, when they can relieve him by death.” They commonly perform the last request of the dying man by means of a white liquor, of a strong poisonous quality, which oozes from a tree peculiar to this island. Hence it is that legal murders are more common here than in any other country in the world; for, besides the inhuman custom last mentioned, the other requests of dying men produce numberless quarrels, and, by taking revenge of the injuries done to their ancestors, entail family feuds and bloodshed upon their posterity for a long series of years. * * *

Of the many peculiar customs which existed before the introduction of Mahomedanism, a few only are now retained, of which the most singular is, that they do not circumcise their children until they are past the age of puberty; while with other Mahomedans this is performed at a very early age. On the eastern part of the island, amidst the mountains, I was shewn a rude stone chair, in which it is customary for the Bedowins to seat their youths (who are sometimes brought from long distance) while the operation is performed. They have preserved the remembrance of a singular trial by ordeal formerly practised. An individual supposed to have been guilty of any heinous crime was placed, bound hand and foot, on the summit of some eminence, and there compelled to remain three days. If rain fell during that period on or near him, he was considered guilty, and punished by being stoned to death; but if the weather, on the contrary, continued fair, he was acquitted. There are, in the more remote parts of the island, said to still retain the custom of transferring their own progeny to another person. During pregnancy, it is left at the will of the mother, that the father may give the child away as soon as it makes its appearance in the world. If her consent is obtained, a fire is lighted before the door of their cave, to denote his intention, and the child, as soon as born, is sent to another family, in which it is brought up with every tenderness and attention. Children reared under this singular custom retain through life the title of ‘children of smoke.’ It is common for a father who thus exposes his own, to receive in a similar manner the offspring of another of his tribe. Burkhardt tells us that the sheriffs of the Hedjaz have a nearly similar custom. After the first five or six days the child, if a boy, is transferred to another tribe, and the mother is not permitted again to see him until he attains to man’s estate. In this manner Mahammed their prophet was reared. Some other popular traditions were related to me, but they appeared so little peculiar or characteristic as scarcely to be worth transcription. They have a story that there is a class of women who, like the Gouls of Arabia, lie in ambush in lone and secret places, to catch and devour the weary traveller; and so prevalent is this belief, that I have heard both Arabs and Bedowins maintain that a greater number of deaths occurred in this than in any other way. The gravity, indeed, with which such opinions were maintained, even by the more enlightened of the natives, surprised me a good deal; neither ridicule nor argument had any effect in shaking their faith. The probable origin of these tales is, that bodies of the mountaineers fall occa-

sionally from the rocks, and are sometimes found to be partly devoured by vultures and other birds of prey: the love of the horrible and marvellous fills up the rest of the story. It may appear singular that while the population of the eastern part of the island is mixed and varied, that of the western still continues pure. The cause is this: the want of water, felt during the greater part of the year on this part, and its general sterility, offer so little inducement to the native Arabs to reside there, that, with the exception of some fishing hamlets, I did not, in my journeying in that part, meet half-a-dozen families. The Bedowins make no scruple to give their daughters to the native Arabs, and even to visitors who may pass but a short time on the island. These, departing with their husbands, their sons naturally follow the avocation of their fathers, and rarely, if ever, return to the pastoral pursuits of their maternal progenitors; while the females again are not married to Bedowins; for the Arabs, though they have no objection to take a Bedowin wife, would hold themselves disgraced were they to marry their daughters to any but those of their own class.”

MISCELLANEOUS.

Tales of the Kings of England: Stories of Camps and Battle-fields, Wars, and Victories; from the Old Historians. By Stephen Percy. Pp. 231. (London, Tilt.)—A pleasant selection of interesting incidents in our national annals, and written in a manner well calculated to lead the youthful reader to the more formal and regular study of history.

Prometheus Britannicus, a Tragi-Comedy in one Act, by a Rugbeam. Pp. 40. (London, Tilt.)—A smart jeu d’esprit, in which the new Rural Police is humorously handled; and our Rugbeam does credit to his school by founding his satire on the Greek model.

Tables of Six-Figure Logarithms, &c., by R. Farley. (London, Longman and Co.)—These excellent tables are accompanied by formulae for the solution of plane and spherical triangles, and a table of constants, which add much to the utility of this small volume.

The Templar and the Jewess. Jessonda. (London, Schloss)—Two more of Mr. Schloss’s very nice and very charming detail of the operas performed by the German Company.

Nautical Sketches, by Hamilton Moore, jun. Pp. 270. (London, Painter.)—An imitation, with illustrations, but one which does not reach sufficiently high to deserve notice as a sample of the nautical school of literature.

Specimens in Eccentric Circular Turning, &c., by J. Holt Ibbetson, Esq. (London, Longman and Co.; Weale; Layton.)—A third edition, which clearly and fully explains all the art and mystery of this very curious craft. Mechanical contrivance seems carried to its highest pitch in respects this form of production.

Hints, Theoretical, Elucidatory, and Practical, for the Use of Teachers of Mathematics, &c., by Olinthus Gregory, LL.D. &c. Pp. 188. (London, Whittaker and Co.)—A useful school-book.

ARTS AND SCIENCES.

VOLTAIC ENGRAVING.

To the Editor of the *Literary Gazette*.

SIR,—I take this opportunity of laying before yourself and readers a brief detail of a still further improvement of my voltaic process of multiplying works of art in metal. In my pamphlet, printed last September, I there stated I considered the process comparatively incomplete, unless we were able to apply it to the multiplication of models in clay or wood, castings in plaster, wood-engravings, &c., as the fact that galvanic deposition always requires a metallic surface to act on, seemed to set bounds to these branches of its application. I then resorted to various expedients to surmount the difficulty,—among others, that of gilding and bronzing the surfaces of such materials to a limited extent; this was successful, but still troublesome and expensive, and, more than all, the sharpness and beauty of the original was necessarily injured. I have since attempted to metallise surfaces by the use of plumbago (suggested to me many months ago by Mr. Parry of Manchester). This last process pos-

sesses some of the faults common to the others in a greater degree, and in some instances the deposition goes on partially. I am happy, however, to inform you, I have now adopted a method which answers completely, obviating all these objections, and leaving the surface of the material to be acted on as sharp as it was previous to the operation. Should I be desirous of obtaining a copper mould or cast from a piece of wood, plaster, or clay, or, indeed, any non-metallic material, I proceed as follows:—Suppose it is an engraved wooden block, and I am desirous of metallising it, in order that I may be able to deposit copper on its surface (this example will hold good for any other material), the first operation is to take strong alcohol, in a corked glass vessel, and add to it a piece of phosphorus (a common phial corked will answer the purpose); the vessel must now be placed in hot water for a few minutes, and occasionally shaken. By this means the alcohol will take up about a 300th of its bulk of phosphorus, and we thus obtain what I would term an alcoholic solution of phosphorus. The next operation is to procure a weak solution of nitrate of silver, place it in a flat dish or a saucer; the engraved face of the block must now be dipped in this solution, and let remain for a few seconds, to allow capillary action to draw it into the wood. This operation being performed, a small portion of the alcoholic solution of phosphorus must now be poured in a capsule, or watch-glass, and this placed on a sand-bath, that it may be suffered to evaporate. The block must now be held with its surface over the vapour, and an immediate change takes place; the nitrate of silver becomes deoxidised, and gives place to a metallic phosphoret of silver, which allows the voltaic deposit to go on with as much rapidity and certainty as the purest silver or copper.* The whole process may be performed in a few minutes, and with absolute certainty of success. The interior or exterior surface of a plaster or clay mould of a statue, no matter what size, may be thus metallised with equal facility. For the process of vapourising, and should the material to be acted on not be very large, I prefer fastening it to the top of a bell-glass receiver with a bit of pitch or cement, and thus placing it over the capsule on the sand-bath; the phosphoric vapour is by this means equally diffused, and not dissipated. An ethereal solution of phosphorus also answers; and a solution of either of the chlorides of gold or platinum may be used. I am inclined to think this process, independent of its uses in galvanic precipitations, may be applicable to other branches of art. I would recommend those curious of testing its effects to try a small and sharp plaster of Paris medallion: dip its surface in a weak solution of nitrate of silver and take it out immediately, fasten it to the bottom of a glass tumbler, and at the same time have a little hot sand ready in a dish; lay the watch-glass containing a few drops of the phosphoric solution on it; now place the mouth of the tumbler over all, and the medallion will be observed almost instantly to change colour. The operation is now completed. A piece of pottery ware in the state of biscuit may be acted on in a similar manner.—I am, &c.

THOMAS SPENCER.

Liverpool, June 27.

* These most ingenious and very curious experiments of Mr. Spencer must lead to results of equal variety and importance. We are informed that another method of preparing the wooden plates has been tried with perfect success; viz. by pouring on them the phosphoric solution itself and drying it over a strong heat. This is simple enough.—Ed. L. G.

ZOOLOGICAL SOCIETY.

VISCOUNT BRAYBROOKE in the chair.—A motion for the closing of the Gardens on Sunday was put. After an animated discussion the numbers were, for the motion, 18; against it, 377. So that the Gardens may still be visited on Sunday. Nearly 30,000 persons visited them during the past month. Among the accessions to the menagerie in the course of that time, the Council specially directed the attention of the Meeting to the gratifying proof of her Majesty's continued interest in the objects of the Society, by the present of a Lioness from the western coast of Africa, a specimen remarkable for its beauty and very fine condition. There is (unfortunately) no truth in the report published in the newspapers, that her Majesty had presented a fine young elephant to the Society.

PARIS LETTER.

Academy of Sciences, June 30, 1840.

SITTING of June 22.—M. Millet addressed a note to the Academy on some experiments which he had made, much about the same time as M. Boucherie, on injecting timber with liquids to prevent its decay. He had ascertained that the nature of the soil on which the timber grew was of great influence on the timber itself: thus the ashes made by timber from the Jura, growing on what was called Jurassic lime-stone, were found to contain a considerable quantity of earthy carbonates, sometimes as much as 30 to 40 per cent of their weight, with only 2 to 3 per cent of silicious substances; whereas the ashes of the same kind of timber, grown on gravelly or sandy soils in Switzerland, and especially on the Vosgian sandstones, contained much more of silicious matter than of earthy carbonates. He had also found that if osiers, for purposes of basket-making, &c., were steeped in water containing metallic salts in solution, they became exceedingly brittle, whereas if steeped in water containing alumine they retained their elastic properties.—M. Jacquemet read a paper on the means of preventing steam-engine boilers from exploding: the principal recommendation contained in it referred to a means of preventing the boilers or tubes from ever becoming empty of water, and so getting red hot.—M. Duchemin submitted to the Academy the model of a new steam-engine of his own invention.—M. A. Brongniart reported on a memoir, by M. Payen, on the chemical composition of vegetable tissues.—M. Chameroy communicated to the Academy a new method of making gas-pipes out of sheet iron, covered inside and out with a bituminous preparation preventing all rust. Pipes of this kind had been used for a considerable length of time, and found to answer perfectly.—The first Secretary of the Ottoman Embassy at Paris addressed a note to the Academy, stating (seriously) that his father, who is in the admiralty department of Constantinople, had recently seen a *mermaid* while crossing the Bosphorus. This communication caused a great deal of hilarity.

The Academy then proceeded to the election of members to vacancies. M. Pelletier was chosen an honorary member (*académicien libre*) in the room of the late General Rognier. Captain Bérard was elected corresponding member of the geographical and navigation section. His competitors were Sir E. Parry, Sir J. Franklin, Count Demidoff, Captain Owen, and Captain Dumont d'Urville.—M. Duhamel was appointed by the Academy ex-

aminer for the Ecole Polytechnique, in the room of the late M. Poisson.

Academy of Inscriptions and Belles Lettres. Sitting of June 26.—The attention of the members was called this day to the great loss recently sustained by the literary world in the person of M. Daunou. His death was formally notified to the Academy, and it was resolved that a medal should be struck in his honour. M. Victor Leclerc, Vice-president, read a highly interesting notice which M. Daunou had prepared for insertion in the great work, "Histoire littéraire de la France," commenced by the Benedictines, and continued under the direction of the Academy of Inscriptions: it related to Roger Bacon, the author of the "Opus Majus."

Academy of Moral and Political Sciences.—At a recent sitting, M. Charles Lucas read a report on Bianchini's "Financial History of the Kingdom of Naples," and took occasion to express his surprise at no statistician from the north of Europe having, as yet, turned his attention to the two Sicilies. Dr. Bowring, he observed, had not touched upon the subject in his report on Italy, and yet, in many points of view, the Neapolitan states were highly interesting. This kingdom was the one in which the most liberal institutions existed of any in Italy; and though it might have a more Spanish character than any other in its manners, yet in its laws it was entirely French. Its codes, with the exception of the non-existence of the jury, seemed to be all copied from the French.

The Academy held its annual public sitting on June 27th. M. Rossi, in his introductory speech, paid an elaborate compliment to the memory of the late M. Daunou. He then mentioned the prizes that had been awarded for the year (which we have already noticed at various periods), and also gave out the prize subjects for the year ensuing. They are as follows:—"For a Critical Examination of German Philosophy, 1500f.;" "For a Critical Examination of the Cartesian Philosophy, 1500f.;" "For the Harmonising of the present Penal System in France with the Penitentiary System, 1500f.;" "For an Essay on the different Modes of letting Land now used in France, their Advantages and Disadvantages, 1500f." The following prizes were given out for 1842:—"An Essay on the History of the Right of Females to inherit Property among the different Nations of Europe during the Middle Ages, 1500f.;" and "For a Complete Account of the Convocations of the States-General in France, from 1302 to 1604, the Motives of their Convocation, their Powers, &c., and a Comparison of them with the British Parliaments, 1500f." The Academy gave out for 1843, as a prize subject, "An Essay on the Practical Application, in the most useful form, of the Principle of Voluntary and Private Associations for the Relief of Misfortune, 5000f."—M. Mignet read an elaborate biographical sketch of M. Broussais, the late eminent physician.—M. de Gasparin has been elected a member of the agricultural section, in the room of the late M. Turpin.

Ethnological Society.—This association, lately formed in Paris, has been approved of by the government, and promises to rise rapidly into notice and influence. Its object is to study the different races of mankind under the several heads of physical organisation, moral and intellectual character, languages, and historical traditions, in order that the distinctive characteristics of each race may be thereby determined. The President is Dr. W. F. Edwards; Vice-Presidents, the Viscount de Santarem and M. Davesac; Secretary, M. Imbert des Motte-

lettes. At one of its recent sittings several elections of members and honorary members took place; among the latter were our learned fellow-countrymen, Dr. Prichard, Dr. Lawrence, and Captain Washington, Secretary of the Royal Geographical Society of London. Numerous papers of great interest have been communicated by various members, and the Society has already enough of materials in hand to commence the publication of the first volume of its Transactions. At the sitting of June 26th, an elegantly written and learned memoir on the Parsees, by M. Pavie, was communicated; another, on some of the tribes of Abyssinia, was read by M. Lefebvre, the traveller, who brought with him to the Society two natives of Abyssinia, by whom he has been accompanied to Paris. Dr. Benet, who for two years was physician to Runjeet Singh, read a memoir on the populations of Lahore, and communicated to the Society a considerable collection of Indian antiquities, objects of art, &c.

The fourth volume of M. Romey's "History of Spain" has just been published by Furne. It forms an interesting portion of the work, as comprising the recital of the principal contests between the Christians and the Arabs. The quotations of books and documents that accompany this work give it high value: the author is a very learned man, and he is in this instance ably seconded by the graphic powers of M. Raffet, who has accompanied the text with spirited illustrations.—M. Frantin's new book, "Louis the Pious and his Age," is well spoken of: it is a philosophical narration of the social phenomena of the period, and forms a valuable supplement to his "Annals of the Middle Ages."—There is a work coming out in numbers, entitled "Les Enfants, peints par eux-mêmes," in imitation of the well-known "Les Français, peints par eux-mêmes" (which, by the way, goes on increasing in public favour):—the former is said to be intended for juvenile readers.

Sciara.

Sta il primo nel secondo
E l'inter' sull' altro stà;
Dell'inverno riparo
Il rigor, la crudeltà.

Answer to the last:—Mani-scalco.

LITERARY AND LEARNED.

UNIVERSITY INTELLIGENCE.

OXFORD, June 25.—The following degrees were conferred:—

Bachelor in Divinity.—The Hon. and Rev. W. Herbert, sometime Fellow of Merton College, Grand Compounder.

Bachelors in Medicine.—H. B. Lessom, Trinity College, Grand Compounder; E. Wells, Fellow of New College, and one of Dr. Radcliffe's Travelling Fellows; R. M. Coley, Queen's College; W. Twining, Balliol College.

Masters of Arts.—Rev. E. Marshall, late Fellow of Corpus Christi College, Grand Compounder; Rev. E. O. Trevelyan, Corpus Christi College; Rev. E. C. Shedden, St. Mary Hall; H. G. Allen, Christ Church; Rev. W. Weston, All Souls' College; W. Browne, Balliol College; Rev. J. S. Hodson, Merton College; T. H. Hildyard, Fellow of Exeter College; Rev. G. Stott, Fellow of Worcester College; Rev. G. W. Huntingford, Fellow of New College; Rev. T. Halliwell, New Inn Hall; Rev. F. M. Rowden, R. D. Michell, Wadham College; C. E. Gray, R. Thompson, Brasenose College; J. E. Wyndham, Oriel College.

Bachelors of Arts.—W. Thompson, Scholar of Queen's College; H. R. Mereweather, St. Alban Hall; H. M. Lever, Exeter College; W. S. W. Vaux, Balliol College; J. M. Sandham, St. John's College.

The Rev. W. Dalton, M.A. of Trinity College, Dublin, and the Rev. S. E. Walker, M.A. of Trinity College, Cambridge, were admitted *ad eundem*.

CAMBRIDGE, June 26th. The Members' Prizes for Latin prose compositions were awarded as follows:—

For *Bachelors of Arts.*—1. H. A. Woodham, Jesus College; 2. J. Eddleston, Trinity College.

Subsidy "In illa Philosophia, in quâ de vita hominum et moribus disputatione tractanda, quibus principiis quasi fundamento imiti, quibusque polsiarium ex funibus recte vivendi præcepta haurire oportet."

No undergraduates' prize adjudged.

The following degrees were conferred:

Doctor in Divinity.—Rev. M. H. Jones, Queen's College.*Bachelor in Divinity.*—Rev. E. D. Mortlock, Christ's College.*Masters of Arts.*—J. G. Packer, Trinity College; J. Copland, Queen's College; T. S. Coles, Corpus Christi College.*Bachelor of Arts.*—W. V. Fowke, Caius College.

ROYAL ASIATIC SOCIETY.

An ordinary general meeting of this Society was held on the 20th of June, the Right Hon. the President in the chair.—A variety of presents to the library and museum of the Society were laid on the table, and several members were elected.—Drafts of addresses to her most gracious Majesty, and his royal highness Prince Albert, on their late providential escape from assassination, were read and approved.—Col. Sykes read a short paper, containing 'Remarks on an Inscription found on a Buddhist Tope in Bhopal,' recorded in the "Journal" of the Asiatic Society of Bengal, corroborative of the opinion enunciated by him, that the proprietary right in the soil in all parts of India, and from the highest antiquity, had always been in the subject, and not in the monarch. The inscription stated the *purchase* of the land by the Emperor Chandragupta, and its being granted for the purpose of building a tope.—Colonel Sykes then said that he had in his hands a paper of considerable extent, the reading of which would require a much longer time than could be allowed to him by the meeting; and that, in consequence, he could only give a few extracts, which would be just sufficient to shew the nature of the paper, and the conclusions to which it had led him. He had called his memoir 'Notes on the Religious and Political State of India before the Mahomedan Invasion'; and it was founded chiefly on the Travels of the Chinese Buddhist priest, Fa Hien, who commenced his journey from China to India, A.D. 399; and upon the comments written upon those travels by the learned translators of that interesting Chinese work, Messrs. Remusat, Klaproth, and Landresse. From the extracts read, we understood that although the Brahmins had, ages ago, destroyed all literary documents which had not a tendency to confirm their own supremacy; yet the books of the Chinese, which had but very recently been accessible to European scholars, afford, in numerous cases, efficient means of clearing up much that had been concealed. The Chinese had been in the habit of making journeys through India as early as the third century before the Christian era; they had made alliances with the Bactrian kings; and they had penetrated still further to the west in their endeavours to propagate Buddhism, and to obtain its sacred books from India—its birth-place. The doctrines of *Lao-tze*, professed by the Chinese, and the tenets of Buddhism, were reciprocated long before the Christian era; and in 215 b.c. an Indian Buddhist priest arrived in Shensee with a collection of religious books in the language of India. Buddhism, in fact, had been known in China several centuries before the Christian era; although it was not until that time that it began to be at all publicly promulgated within the empire. Colonel Sykes said, that although there was not time to read the arguments on which his conclusions had been founded, the value of which was entirely dependent upon the continuous chain of facts and analogies, yet, as those conclusions were but short, he would at least read so much of them as would enable the meeting to judge of the scope of his researches. He thought that

sufficient grounds were afforded for believing:—1st. That Buddhism was the prevailing religion of the whole of India, from the sixth century b.c. to the seventh A.D.; and that it was not finally overthrown in that country until the twelfth or fourteenth century. 2d. That a sort of modified Buddhism existed before the earliest of those epochs, named from an extremely remote period; there being Buddhas previous to Sakhy. 3d. That the "Doctors of Reason," whose mystic ideas, and characteristic emblem, the *swastika*, or Buddhist cross, were diffused throughout India and China before the coming of Sakhy, were professors of this qualified Buddhism. 4th. That India was then divided into petty principalities, though occasionally united under one monarch of commanding talent. 5th. That the princes of India were not followers of Brahminical doctrines. 6th. That the Brahminism of the Puranas, as known to Europeans in modern times, did not originate before the decline of Buddhism. 7th. That the Brahmins were a secular, and not a religious body; and that they had neither religious influence nor political power until after the invention of the Puranas; and, 8th, that the divisions of caste were secular, and not religious. Colonel Sykes, in conclusion, stated that it was far from his wish to put forth those deductions dogmatically, but rather in order to elicit the opinions of others, who were favoured with better opportunities and capabilities than himself for throwing light upon those remote ages; calling particularly the attention of the antiquarian to the facts that the oldest inscriptions in India all relate to Buddhism, and are in the Pali, and not the Sanscrit language; and that the oldest of the multitudinous coins so singularly brought to light within the last few years all relate to Buddhism, or the "fire worship."—The Society's meetings were adjourned till November.

ROYAL SOCIETY OF LITERATURE.

In reporting the anniversary meeting of this Society, we found that we could only give an imperfect sketch of the interesting address of the President, the Earl of Ripon; and as it embraced several subjects of literary and national consequence, we deemed it better to wait till we had it in our power to lay it correctly before our readers, which we have now the pleasure to do. It is almost invidious to point to any particular topic, but we confess that we were especially gratified with the compliment so justly paid to the genius and eminent position of M. Guizot, whose residence amongst us, as ambassador of France, is not more distinguished by good political feeling than by the cultivation of friendly intercourse with men whose talents adorn the literature of England. The following is Lord Ripon's address:—

"Gentlemen.—The Report just read to you has described so fully the condition of the Society, and its proceedings during the last year, that but little remains for me to address to you upon the present occasion, beyond a few passing observations upon some points referred to in the Report, which may appear to warrant a somewhat more particular notice from me as President of the Society. It may seem to be no part of our functions as a Literary Society to take notice of public events, which in a general sense are not likely to affect our interests; and yet there may be occasions which would warrant, if not call for, a different course. It was this feeling which led the Council to offer to her Majesty, in the name of the Society, their cordial congratulations upon

the auspicious event of her Majesty's marriage; and they felt at the same time that a similar tribute of respect was due to the illustrious Prince whom her Majesty had chosen as her consort, to the universal satisfaction of her loyal and faithful subjects. In tendering to his royal highness this expression of their feelings, the Council alluded to the reputation which the young prince had secured to himself as a cultivator and patron of literature; and they solicited, as the Report of the Council has informed you, permission from his royal highness that his name might be added to the list of the members of the Society. His royal highness was graciously pleased to accept our address in the spirit in which it was conceived; and we have now the honour to call Prince Albert a Fellow of the Royal Society of Literature. Gentlemen, I cannot but anticipate from this circumstance advantage to the credit and interest of the Society: not doubting his royal highness's readiness to aid our exertions in any manner which may seem to be open to him, we may reasonably flatter ourselves that the patronage and favour of one placed in so eminent a position as the consort of the queen, may lead to an increased connexion between us and the literary men of other countries; and especially of those parts of Europe in which the native language of his royal highness spreads far and wide those treasures of learned labour which illustrate the literature of Germany. In expressing these hopes, I am not using the language of courtly adulation, or seeking to recommend ourselves to public notice abroad by any indirect means. It would be inconsistent with the dignity of literature to do so; but it is only just and reasonable to dwell with pleasure upon the probable results of a course from which, whilst loyalty and duty directed us to pursue it, every consideration justifies us in hoping that essential advantage will be derived by our Society. In addition to the illustrious individual to whom I have just adverted, the list of our honorary members has been increased by some names to which I am anxious to allude with some particularity, as well as with unmixed satisfaction. When we find that amongst those by whom the Society is thus appreciated and honoured in other countries than our own are some of the most distinguished cultivators of learning, and most celebrated popular writers, of the Continent, I am confident that you will consider that one of the most important objects of our institution is satisfactorily fulfilled, and that the hopes have not been disappointed that upon a former occasion I ventured to hold out to you—an of increasing connexion with learned men of all countries; and believing that these gentlemen (and from some we have an express assurance to that effect) have not only given us the ornament of their names, but intend to afford efficient aid in the labours prescribed to us by the constitution of our Society, I cannot but congratulate this meeting on our receiving into our ranks such conjutors as those whose names I am about to mention. Dr. Edward Gerhard, Archeologist of the Royal Museum at Berlin, Member of the Royal Academy of Berlin, and of many other learned institutions, well known to scholars by his works on the Etruscan vases, the metallic mirrors of the Etruscans, and other interesting matters of the like nature. Dr. Karl Otfried Müller, Professor in the University of Göttingen, author of many valuable writings on the architecture, arts, and general archaeology of the Greeks. The utility of the learned professor's works is, I understand, fully acknowledged in the uni-

versities of this country. Dr. Augustus Boeckh, Professor in the Royal Academy of Berlin, to whom literature is indebted for various productions on similar subjects, but more especially for the magnificent 'Corpus Inscriptionum Graecarum,' of which he is the indefatigable editor. The next on the list, the Chevalier Karl Bunsen, also a labourer in the same field of research, is well known to the members of this Society as joint Secretary with Dr. Richard Lepius, of the Archeological Institute of Rome; with which learned association, as the Report has already informed you, our Society has entered into intimate relations. It would give me real pleasure to enlarge on the eminent literary merits of these two gentlemen, but any thing which I could say respecting them would fall far short of the impression which they themselves made upon us last year, when they were so obliging as to favour a meeting assembled in this room with some very curious and unquestionable proofs of their special qualifications to do honour to universal literature. Dr. C. C. Rafn, the distinguished and active Secretary of the Northern Society of Antiquaries, has also become one of our honorary members, thus bringing us into closer connexion with that useful institution, which is peculiarly interesting to us on account of the relation that its researches bear to the ancient history of this country. But, gentlemen, it is not merely from the ranks of men whose literary celebrity is their great characteristic, and whose pursuits are habitually those of learned leisure, that we have drawn that accession to our members upon which I have to congratulate you on the present occasion. We can boast of the countenance and support of others, such as M. Thiers and M. Guizot, who have long been engaged in the multiplied cares and vicissitudes which belong to the lives of public men, and which might seem to be incompatible (if our personal experience amongst our own countrymen did not demonstrate the contrary) with a steady attachment to the less exciting objects of literary research. M. Thiers is, as you know, now placed in the eminent position of first minister of a great country, to the furtherance of whose political interests he is called upon to apply all the powers of his acknowledged eloquence, and all the resources of a cultivated understanding. And those amongst us who have read his 'History of the French Revolution,' the most distinguished of his literary works, will not fail to have found in it that philosophical acumen, that clearness of narrative, and that accuracy of detail, which have rendered it so deservedly celebrated amongst the productions of modern history. The literary reputation of M. Guizot, who is now a resident in this country, in the distinguished post of ambassador from his majesty the King of the French, is well known to all of us. Himself an eminent author, he has been at the same time an unwearied and efficient patron of literature and science; perhaps, indeed, it may be truly said, that no other individual in Europe has carried that generous patronage to so great an extent. Raised by his own talents and by the dignity of his mind above all jealousy of literary merit in others, he delights to cultivate its growth wherever it is to be found, and to witness the maturity of its fruits flourishing under his fostering care. And we may well conceive that he has derived far more gratification from the opportunities which his high station as a minister in France has afforded him, of forwarding the interests of general literature, than from all the personal power and advantages of office which from time

to time it has been his lot to enjoy. May we not venture to hope, that the selection as ambassador from France of an individual so eminent for his acquirements in pursuits so specially pacific as those which now call for our notice, may tend to render the embassy of M. Guizot a new, but not on that account a less efficient, means of cementing those friendly feelings between our respective countries, which afford so powerful a guarantee for the maintenance of the peace of Europe? Having now called your attention to such individuals, being foreigners, as have been recently admitted into our Society, it is next my duty to advert to the statement in the Report, that death has in the same period deprived us of some members, natives of this country, whose literary reputation and character give to their memory a claim to our regrets. The list of deceased members is, I am happy to observe, a short one; but it contains three names which I cannot pass by without special notice: I allude to the Venerable Archdeacon Prosser, one of the early and active friends and promoters of the Society; to the Right Rev. Dr. Butler, bishop of Lichfield, an able scholar and classical commentator, as is testified by his edition of *Æschylus*, and a liberal and discerning collector of books and manuscripts; and to the Right Rev. Dr. George Gleig, Chief Bishop of the Scots Episcopal Church, a venerable and highlyrespected scholar and divine. Before I conclude, it will be proper to notice the more prominent among the readings and discourses which have been brought forward in the ordinary meetings during the year. Among the papers read, particular attention is due to a communication 'On the Island of Cos,' by Colonel Leake, in which our learned Vice-President, though proposing little more than a commentary on some inscriptions copied in the island by Lieutenant Helpman, and appended to the memoir, in reality has given us a complete historical and topographical view of an interesting portion of ancient Greece. A memoir by the Rev. Dr. Nolan, 'On the great Obelisks of Karnac and Luxor, their probable authors, and the purposes for which they were erected' (the greater part of which still remains to be read), is likewise entitled to notice, on account of the extensive acquaintance it displays with Egyptian learning. Mr. Bonom's memoir 'On Obelisks,' and Mr. Cullimore's 'On the Principles and Relations of the Successions of the early Pharaohs' (also, hitherto, read only in part), likewise warrant particular mention, as valuable contributions to the researches which have from time to time been made by our members into the archeology of that most interesting country. The discourses of Chevalier Brondsted may be regarded as a new feature in the learned entertainments offered by the meetings of our Society, being conversational lectures rather than readings. On the first two days, our distinguished honorary member gratified his auditors with an explanation, which is said to have been equally remarkable for erudition and philosophical ingenuity, of the subjects represented on the two pediments of the Parthenon at Athens; respecting which so much has been written, without, I believe, any conclusive or satisfactory results having been previously obtained. The third, on which occasion I was myself present, was devoted to the elucidation of the beautiful graphic decorations of three ancient Greek vases; and I may be permitted to say, that I fully participated in the pleasure and conviction which followed the explanations of the accomplished lecturer. Perhaps I may be allowed to add the expression of my belief

that this mode of bringing before the Society topics to the elucidation of which it is suited, might be advantageously adopted by other members. There are many questions, particularly such as are connected with the fine arts, or with curious manuscripts, in treating which, if the objects to which the conversation referred should themselves at the time be laid before the Society, a great additional interest would be given to the discussion, and a new attraction offered to those of our members who are disposed to attend our meetings. And if the Society should think fit to leave it to the Council to consider whether it would be advisable to adopt any plan for regulating the species of lectures alluded to, I apprehend that no risk would be incurred of their deviating into controversy; an event much to be deprecated, as inconsistent with that harmony and good feeling which have always marked the proceedings of the Society."

ORIGINAL POETRY.

OH ! BETTER BE POOR AND BE MERRY !

Oh ! better be poor and be merry,
Than rich as a lord, and be sad ;
For good beer laughs louder than sherry,
Which never such happy friends had !—
There's a tale for each drop in the tankard,
A song for each fresh filling-up :
Time may chide, if he will,—here we're anchord—
Whilst Friendship goes round with the cup.
For better be poor and be merry, &c. &c.
Here's the strength of old England, my hearties,
The strength that lies in good beer !
Political changes and party strife,
Keep outside the door whilst we're here !
May the plough and the loom thrive together ;
May Industry ne'er know a sigh ;
And the times that bring darkest of weather
Still shew us a brighter day nigh !
Then, better be poor and be merry, &c. &c.
C. SWAIN.

OH, NO !—WE'LL HAVE MANY SONGS MORE !

Oh, no !—we'll have many songs more,
As beautiful still, ere we part,
For 'tis thus when our feelings run o'er,
That we find the true key to the heart !—
And, besides, 'tis so long since we met,
It were folly to hasten Time's flight ;—
No, stay !—we'll have many songs yet,
Ere we whisper a word of Good Night !
Who knows when we next may enjoy,
Such a banquet of friendship as this ?—
Then, oh, let us find better employ,
Than in short'ning such moments of bliss !—
Come, hallo ! to Friendship once more
The songs which our feelings delight ;—
Life is short,—oh, at best so soon o'er,
That we need not to hasten Good Night !
The daughter of Cœlus, they say,
Her love to dark Erebus told,
And scattered such stars on her way,
That the god quite mistook them for gold !
But the gold he thought ever to claim,
With morn died away from his sight !—
Thus our joys will but vanish the same,
The moment we whisper Good Night !
C. SWAIN.

CONSOLATION.

Is this a deathbed ?—tis a shrine
Where Hope and Faith together meet ;—
Where earthly love seems half divine,
And Death itself a presence sweet !

I KNOW that my Redeemer liveth !—
The flowers that bloom to fade away,
And o'er our path their perfume fling,
Yet have a life beyond decay,
And find again a Second Spring !
How sweet the trust — the joy — it giveth !
I know that my Redeemer liveth !—
I know that my Redeemer liveth !—
Unto His hand my flower of life
With humble hope do I confide,
And tranquil quit this mortal strife
To bloom, my Saviour, by thy side.
Tis thon my flower of life receiveth, —
I know my dear Redeemer liveth !
I know my kind Redeemer liveth !
He calls me to His angel-land,
To meet the loved-ones, gone before;
He dries my tears with his own hand,
And bids me part,— and weep no more !

Mother—*to lose thy flower who grieveth—
Take comfort!—My Redeemer liveth!*
C. SWAIN.

THE DRAMA.

Her Majesty's Theatre.—The opera entitled *Il Giuramento* has been produced here with slight effect. The first act is tolerable, and there are two or three compositions in the whole worthy of remembrance, but the rest is as indifferent as the plot is intricate and perplexing.

English Opera.—We sincerely wish we could see this little theatre more fully attended: the entertainments provided assuredly entitle it to greater patronage than it has yet received since it opened with a small band of actors, thrown by *contre-temps* from other engagements. Last week, a smart two-act farce, called *Ins and Outs*, was produced; and is supported by several old favourites of the public, in parts well suited to their abilities. Mrs. Orger is *Mrs. Smy* and *Lady Mayoress*, rich in finery and vulgarity; Mr. Brougham, an Irish fortunehunter, all bustle and brogue; Mr. R. Romer, a needy friend, sharing the “ins and outs” of his less modest chum; pretty Miss Cooper, the lady mayoress’s pretty daughter; and Mr. Granby, a meddling, but good-hearted friend of the family: these, with Mr. Fitzjames, Mr. Tournour, &c. &c. get through their parts with great spirit.—On Monday, a new melodrama was produced, called *The Demon Gift*. It is something like the *Bottle Imp*, and has pretty scenery. We hope it is not to banish *Thomasse Thumbe*, which is too funny to be spared just yet.

Prince's Theatre.—A change of a new singer or two makes no change in the general character of these entertainments.

Hanover Square Rooms.—On Friday, June 26th, Mrs. W. H. Seguin and Mrs. John Hullah had a concert at these Rooms, which were crowded to the very doors. The selection of music was excellent; and the promises of the programme fulfilled to the letter, or rather to the note. Madame Dorus-Gras sung a scene from *Robert le Diable* in splendid style, as if to shew of what her voice is capable. Her wonderful execution astonished us, while the sweetness of her tones delighted. Caradori Allan, too, was in full voice, and sung charmingly. Mrs. W. H. Seguin sang “Batti, Batti,” accompanied by Mr. Hatton on the violoncello; and also took part with Tamburini in the exquisite duet, “La ci darem.” Miss Rainforth, Miss Woodyatt, and Miss Edwards, were the other lady vocalists, and exerted themselves with much effect. Tamburini, Zucchelli, and John Parry, with their various styles; Mrs. John Hullah and her pupil, Master Russell, on the pianoforte; Mr. Richardson with his flute solo; Puzzi on the French horn; all combined to render this concert well worthy the patronage it received. We reserve the pianoforte playing of Liszt for a single separate line. Nothing could go beyond his two performances at this concert: in our humble opinion, the tones he produces in andante parts, leaving his extraordinary execution out of the question, are unequalled.—On Wednesday, the Germans were in full force to assist at the morning concert given by a young pianist, Henrietta Roekel,—niece, as we understand, of Hummel. The performances, vocal and instrumental, of these accomplished musicians were of a high order, and exhibited their usual excellence. Considerable applause was awarded to the extraordinary exertions of the juvenile

Roekel. Her power over the instrument is wonderful; her execution brilliant. A “Grand Concerto in A minor” (Hummel), and the “Grand Fantasia on the celebrated Prayer in Rossini’s ‘Mose in Egitto’” (Thalberg), tested and proved her proficiency.

Opera Concert Room.—Wednesday Morning.—Miss Chambers’s concert was not so fully attended as the well-wishers of that accomplished and deserving lady could have desired. There were spaces in the room that we longed and expected every instant to see occupied; but, alas! to the close, at an early hour, they were void and vacant. We regret this the more, because nothing on the part of the fair cateress appeared wanting. The singers were there: Persiani was there (“Oh, cara memoria!”), also E. Grisi, Miss Pitts, Miss Chambers, Brizzi, and the Sola’s; besides the instrumentalists, the Misses Broadhurst, Puzzi, and Chatterton. Miss Pitts was a *débutante* on this occasion, and sang with feeling and taste Cook’s ballad “When time has bereft thee.” Feeling and taste, also, with skill and judgment, are well known to characterise the ballad singing of the “Banker’s daughter.” Sig. M. Costa conducted.

VARIETIES.

H.B.’s 644, 5, and 6.—The first, Lord John as Tam O’Shanter, riding the other great O (O’Connell), as his “guademare Maggie,” or the key-stone of the bridge, whilst Lord Stanley, as the buxom witch, is taking a terrible clutch at Maggie’s tail. The next is “Snap-apple,” and a lively group of boys biting at the suspended temptation, on which the faces of Lord Howick and Mr. Wood appear. On one side are Lords Morpeth and John Russell, egged on by O’Connell; on the other, Lord Stanley, Sir J. Graham, and Emmerson Tennent, encouraged by Peel. Lord Grey, above, is influencing the string a little from Lord Morpeth’s wide open mouth, to the opposite party. The last is “The Great Moth,” Sir F. Trench, fluttering against a Bude light; at which the worthy member who has so perseveringly endeavoured to preserve the sight of the House from this philosophical infliction of heat and brightness, will, we doubt not, enjoy a hearty laugh.

M. F. von Martius has been despatched by the King of Bavaria on a useful and interesting mission, which we trust will form an example to be generally and internationally followed. It is to examine the libraries and museums of France and England, and arrange an interchange of duplicate works and articles of art and virtue with those in the repositories of Bavaria.

Dr. Crombie.—This gentleman, so well-known and highly respected in the scholastic and literary world, finished his earthly career at his residence in the Regent’s Park, on the 11th ult., aged seventy-nine.

The Expedition to Panama contemplates the formation of a communication across the Isthmus, and other facilities of intercourse with these important regions of the earth.

LITERARY NOVELTIES.

LIST OF NEW BOOKS.

The Ancient Music of Ireland, arranged for the Pianoforte, by E. Bunting, 4to. 11. 11s. 6d.—East India Register, 2d edition, 1840, 10s.—English Book-Keeping, for Schools, 12mo. 2s.—Treatise on the Law of Insurance, by W. Phillips, 2d edition, 2 vols. royal 8vo. 22. 10s.—Story’s Law of Bailments, 2d edition, 8vo. 20s.—Pothier, on the Contracts of Sale, 8vo. 16s.—Hannah More’s Practical Piety, royal 32mos. 2s.—The Siege of Lichfield, a Tale of the Rebellion, by the Rev. W. Gresley, 12mos. 2s.—Sir H. Davy’s Works, Vols. VII. and VIII. 8vo. 10s. 6d. each.—Sir E. L. Bulwer’s Works,

Vol. VI. 6s.—Tour through Armenia, Persia, &c. by the Rev. H. Southgate, 2 vols. post 8vo. 15s.—Persia for the People, and other Poems, by R. M. Milnes, 8vo. 7s.—Letters to a Clergyman on the Education of the Lower Orders, by Mrs. Tuckfield, 1scap. 2s. 6d.—A Tour in Scotland, 8vo. 12s.—W. Mudge’s Thirty Sermons, 2d edition, post 8vo. 7s. 6d.—Both One in Christ, by the Rev. A. M. Myers, new edition, 12mo. 6s.—Observations on the Pyramids of Gizeh in 1837, by Colonel H. Vyse, 2 vols. imperial 8vo. 22. 10s.—Rev. W. Gresley’s Treatise on Preaching, 2d edition, post 8vo. 7s. 6d.—St. Matthew and St. Mark Paraphrased in Questions and Answers, by the Rev. J. R. Cotter, 2d edition, 12mo. 4s. 6d.—Archdeacon Lyall on the Use and Design of the Old Testament, 8vo. 12s.

METEOROLOGICAL JOURNAL, 1840.

June.	Thermometer.	Barometer.
Thursday .. 25	45 .. 62	29.95
Friday .. 26	47 .. 65	30.02 .. 30.09
Saturday .. 27	56 .. 70	30.10 .. 30.07
Sunday .. 28	57 .. 69	30.03 .. 29.98
Monday .. 29	51 .. 70	29.99 .. 29.98
Tuesday .. 30	53 .. 66	29.94 .. 29.88
July ..	48 .. 65	29.84 .. 29.77
Wednesday 1		

Wind, west on the 25th, and two following days; north on the 28th; south-east on the 29th; south-west on the 30th ult. and 1st inst.

On the 25th, generally overcast, rain fell during the afternoon; the 26th, morning clear, otherwise cloudy, with rain; the 27th, generally cloudy; the 28th, cloudy, a little sunshine during the morning; the 29th, generally clear, except the evening, when rain fell; the 30th ult. cloudy, raining frequently; the 1st inst. noon, clear, otherwise overcast, rain fell during the afternoon.

Rain fallen, .15 of an inch.

EDMONTON. CHARLES HENRY ADAMS.

WEATHER-WISDOM.

OUR readers will remember that we originally took up the prophetic weather-wisdom of Mr. Murphy, a revival of ancestral belief after the “march of intellect” had put down the famous Dr. Moore; and contributed much, between jest and earnest, to bring the pretence into notice and fashion. It has of late turned out so very indifferently, that there is little encouragement for new experiments; but the following table, which can be tested on day by day, comes to us from an individual who has long made the subject of constant observation and study; and we are desirous of at least amusing, if not interesting, the public with his predictions for the current month. The first three days have been correct!—

	Thermometer.
July 1	From 53 to 67
2	53 .. 59 .. 70
3	46 .. 69
4	49 .. 66
5	51 .. 65
6	50 .. 61
7	46 .. 64
8	31 .. 65
9	36 .. 67
10	46 .. 69

Prevailing wind, south-west; the 1st, 2d, 3d, 4th, 5th, 6th, and 7th, cloudy, with frequent showers of rain; 8th, 9th, and 10th, generally clear.

	Thermometer.
July 11	From 41 to 63
12	50 .. 65
13	51 .. 68
14	48 .. 64
15	50 .. 59
16	50 .. 62
17	50 .. 62

Wind, variable, south-west prevailing; alternately clear and cloudy, with frequent, and, at times, heavy rain; thunder and lightning in the afternoon of the 15th.

	Thermometer.
July 18	From 39 to 63
19	49 .. 62
20	39 .. 61
21	45 .. 58
22	39 .. 62
23	41 .. 64
24	40 .. 63

Wind, variable, south-west prevailing; except the 22d and 23d, generally cloudy, with frequent, and at times, heavy rain; rain with thunder in the afternoon of the 24th.

	Thermometer.
July 25	From 59 to 63
26	41 .. 59
27	43 .. 63
28	38 .. 62
29	46 .. 59
30	47 .. 54
31	34 .. 59

Wind, south-west, except on the 26th, then north; alternately clear and cloudy, with frequent, and, at times, heavy rain.

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